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Muayyed-ul-Uloom Association.

SERIES NO. 44.

SAHIFA-I-KAMILAH

OR

THE PRAYERS OF IMAM ZAINUL ABIDIN
(Peace be upon him)

WITH A

PREFACE AND ENGLISH TRANSLATION

BY

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PART 2.

PUBLISHED BY

**MAULANA S. MASROOR HUSAIN, WAIZ,
Secretary Muayyed-ul-Uloom Association,
Madrasatul Waizeen, Lucknow.**

**PRINTED BY S. BAQAR HUSAIN
AT THE MUSLIM PRESS, 16, CANNING STREET, LUCKNOW.**

1931.

صَلَوةً مُكَبَّلَةً

بِحَمْدِ اللَّهِ الَّذِي أَعْلَمُ بِأَنَّ السَّيِّدَ جَعْلَهُ وَرِزْقَهُ بِمَا يَرِيدُ

كَبِيرٌ مُّحَمَّدٌ اللَّهُ أَكْبَرُ سَبِّحْ صَدَقْ مَرْحَلَةُ الْمُعْتَدِلِ الْمُتَعَدِّلِ الْمُتَعَدِّلِ

الظاهر الأقام على بن عاصي بن عاصي

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَإِنَّ اللَّهَ لَا يَنْهَا إِلَّا وَقَدْ أَعْلَمُ بِالْأَمْرِ فَلَا يَنْهَا عَنْ فِطْنَةٍ إِلَّا مَا أَعْلَمُ بِهَا إِنَّ اللَّهَ لَا يَنْهَا إِلَّا وَقَدْ أَعْلَمُ بِالْأَمْرِ فَلَا يَنْهَا عَنْ فِطْنَةٍ إِلَّا مَا أَعْلَمُ بِهَا

تحت اداره محمد جواد مصلی و رالطبع

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَكَانَتْ هَرَاءَ عَلَيْهِ الْيَسِيرَ كَلَّا فِي هَذِهِ الْعَقْوَدِ الرَّحِيمَةِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَكْسِرْ شَهْوَتِي عَنْ كُلِّ فُحْرَمٍ وَازْوِحْ رَبِّي
عَنْ كُلِّ مَا تُمِّرْ وَامْنَعْهُ عَنْ أَذْنِي كُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ وَمُسْلِمٍ وَ
مُسْلِمَةٍ اللَّهُمَّ وَآيَمَا عَبْدِي نَالَ مِنِّي مَا حَذَرْتَ عَلَيْهِ وَأَنْتَ هَكَّ
مِنِّي مَا حَجَرْتَ عَلَيْهِ فَقَضَى بِطْلَأَ مَتَّيْ مِنْتَأْ أَوْ حَصَلَتْ لِي قِبَلَةَ
حَيَا فَاغْفِرْ لَهُ مَا أَلْمَبَهُ مِنِّي وَاعْفُ لَهُ عَمَّا أَدْبَرَهُ عَنِّي
وَلَا تَقْعِدْهُ عَلَى مَا أَرَتَكَ فِي وَلَا تَلْكِسْهُ عَمَّا أَكْتَسَبَ بِي وَاجْعَلْ
مَا سَمَحْتُ بِهِ مِنَ الْعَقْوَعَهُمْ وَتَبَرَّعْتُ بِهِ مِنَ الصَّدَقَةِ عَلَيْهِمْ
آزْكِي صَدَقَاتِ الْمُنْتَصَدِّقِينَ وَأَعْلَى صَلَاتِ الْمُنْتَقَرِّبِينَ قَ
تَوْضِيْنِي مِنْ عَفْوِي عَنْهُمْ عَفْوَهُ وَمِنْ دُعَائِي لَهُمْ رَحْمَتَكَ
حَتَّى يَسْعَدَ كُلُّ وَاحِدٍ مِنَ الْفَضْلِاءِ وَيَنْجُو كُلُّ مِنَابِسِتَكَ
اللَّهُمَّ وَآيَمَا عَبْدِي مِنْ عَلِيِّدِكَ أَدْرَكَهُ مِنِّي دَرَكُ أَوْمَسَهُ
مِنْ نَاحِيَتِي أَذْيَ أَوْ حَقَّتِهِ بِي أَوْ بِسَبِّيْ ظُلْمٌ فَقْتَهُ بِحَقِّهِ
أَوْ سَبَقْتَهُ بِمَظْلَمَتِهِ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَرْضِهِ عَنِّي مِنْ
وُجُدِكَ وَأَوْفِهِ حَقَّهُ مِنْ عِنْدِكَ ثُمَّ قِنِيْ مَا يُوْحِبُ لَهُ
حُكْمُكَ وَخَلِصِيْ مِنَ يَحْكُمُ بِهِ عَدُوكَ فَإِنَّ قُوَّتِي لَا تَسْقِي
نِفْسَتَكَ وَإِنَّ طَاقَتِي لَا تَهْضُ بِسُخْطِكَ فَنَاتَكَ إِنَّ
تَكَافِنِي بِالْحَقِّ تُهْلِكِنِي وَإِنَّ لَغَمْدَنِي بِرَحْمَتِكَ تُؤْيِنِي

39. He prayeth for mercy and forgiveness,

O Lord bless Mohammad and his Al (family) and break away my appetite from every thing forbidden; and keep off my longing from every sin; and restrain me from injuring every true-believer male and female.

O Lord and whatever creature slandereth me—(an act) which Thou hast made unlawful for him, and insulteth me—which Thou hast forbidden him to do, and then dieth and passeth away with my complaint against him, or I get a cause of complaint against him while he lives; then be pleased to forgive him that which he would suffer on my account, and pardon him the guilt which he bore by injuring me, and do not inform him of what he committed against me, and do not reveal to him the evil he did to me.

And let my magnanimity in forgiving him and my voluntary charity to him, be the purest of charities of the charitable, and the highest of favours of those nigh unto Thee: And recompense me for my forgiving them with Thy pardon, and for my prayer in their behalf, with Thy grace; till every one of us becomes fortunate through Thy kindness, and every one of us achieves salvation through Thy favour.

O Lord and whatever creature of Thy creatures there may be whom any hurt has overtaken from me, or any injury touched because of me or any any wrong adhered to through me or on my account, and I have failed (to satisfy) his claim, or overlooked his complaint; then bless Mohammad and his Al (family) and reconcile him to me with Thy bounty, and satisfy his claim Thyself and thereafter guard me from what would necessitate Thy decree (against me), and deliver me from what Thy justice would dictate; for verily my strength cannot endure Thy chastisement, and my power cannot bear Thy wrath:

Because certainly, if Thou dost repay me justly, Thou wouldst destroy me; and if Thou dost not shelter me with

اللَّهُمَّ إِنِّي أَسْتُوْهِبُكَ يَا إِلَهِي مَا لَكَ يَنْقُصُكَ بَدْلُكَ وَأَسْتَحِلُّكَ
مَا لَا يَبْهَطُكَ حَمْلُكَ أَسْتُوْهِبُكَ يَا إِلَهِي نَفْسِي الَّتِي لَمْ تَخْلُقْهَا
لِتَمْتَعِهَا مِنْ سُوْرَةٍ أَوْ لِتَكْرَقَهَا إِلَى نَقْعِدٍ وَلَكِنْ أَنْشَأْتَهَا إِلَيْنَا
لِقُدْرَاتِكَ عَلَى مِثْلِهَا وَأَجْتَمَعَهَا عَلَى شَكِّهَا وَأَسْتَحِلُّكَ مِنْ
ذُنُوبِي مَا قَدْ بَهَظَنِي حَمْلُكَ وَأَسْتَعِينُ بِرَبِّكَ عَلَى مَا قَدْ فَلَدَحَنِي
نِقْلَةٌ فَصَلَّ عَلَى مُحَمَّدٍ وَآلِهِ وَهَبْ لِنَفْسِي عَلَى ظُلْمِهَا نَفْسِي
وَوَكِلْ رَحْمَتَكَ بِإِحْتِمَالِ اصْرِي فَكَمْ قَدْ لَحْتَ رَحْمَتَكَ بِالْمُسْتَعِينَ وَكَمْ
قَدْ شَمِلَ عَقْوَلَ النَّاطِلِمِينَ فَصَلَّ عَلَى مُحَمَّدٍ وَآلِهِ
وَلَجَعَنِي أَسْوَةً مَنْ قَدْ آنْهَضَتْهُ بِتَجَارِبِهِ وَرَكَاتِ الْمُجْرِمِينَ
الْخَاطِئِينَ وَخَلَصَتْهُ بِتَوْفِيقِكَ مِنْ وَرَاطَاتِ الْمُجْرِمِينَ
فَأَصْبَهَ طَلِيقَ عَقْوَلَهُ مِنْ رَاسَارِ سُخْطَكَ وَعَيْقَ صُنْعَكَ
مِنْ وَثَاقِ عَدْلِكَ إِنَّكَ إِنْ تَفْعَلْ ذَلِكَ يَا إِلَهِي تَفْعَلْهُ
بِمَنْ لَا يَحْدُدُهُ أَسْتَحْفَاقَ عَقْوَبَتِكَ وَلَا يُبَرِّئُ نَفْسَهُ مِنْ
أَسْتَبْجَابِ نِقْمَتِكَ تَفْعَلْ ذَلِكَ يَا إِلَهِي بِمَنْ خَوْفَهُ مِنْكَ
أَكْثَرُ مَنْ طَمِعَهُ فِيَكَ وَمَنْ يَأْسَهُ مَنْ النَّجَاةُ أَوْ كَدْ مَنْ رَحَايَهُ

O Lord verily I beg of Thee, O my Lord, that thing the expenditure of which will not diminish Thee; and request Thee to bear that, the bearing of which will not overburden Thee; I request Thee to forgive my soul, which Thou didst not create, to avoid therewith some evil, or to find way thereby towards some benefit:

But Thou didst create it to prove Thy power over the like of it, and to use it as an argument in the case of similar creations.¹

And I entreat Thee to bear such of my sins as are (too) heavy for me to bear, and crave Thy help in removing that the weight of which has crushed me:

Therefore bless Mohammad and his Al (family), and pardon my soul despite its having worked to its own hurt, and commission Thy mercy to lift my heavy burden; For, verily, many a time hath Thy grace adhered to the wrong doers, and many times hath Thy pardon helped the unrighteous.

Therefore bless Mohammad and his Al (family), and let me be the foremost of those whom Thou hast raised with Thy forgiveness from the stumbling blocks of the erring, and whom Thou hast delivered with Thy grace, from the whirlpools of the guilty; so that I may become by Thy pardon an emancipated (slave) from the bondage of Thy wrath, and a slave freed by Thy goodness from the fetters of Thy justice. Verily if Thou do so O Lord, Thou wilt do it to one who doth not deny the justice of Thy chastisement, and doth not consider himself as being unworthy of Thy punishment:

Thou wilt do, this O Lord to him, whose dread of Thee is more abundant than his expectations from Thee; and to him, whose despair of salvation is stronger than his hope of

1. of Quran, chap. iii verse 52. Verily, Jesus is an Adam in the sight of God. He

لِلْخَلَاصِ لَا أَنْ تَكُونَ يَاسِهُ فِي وَطَأَهُ أَوْ أَنْ تَكُونَ طَعْنَةً
أَعْتَرَاهَا بَلْ لِقَلَّةِ حَسَنَاتِهِ بَيْنَ سَيِّئَاتِهِ وَضَعْفِهِ جُحْجِهِ
فِي جَمِيعِ تَبَعَّاتِهِ فَمَا أَنْتَ يَا إِلَهِي فَاهْلُ أَنْ لَا يَغْتَرَ
بِأَنَّ الصَّدِيقِيُّونَ وَلَا يَدِيَّاسَ مِنْكَ الْمُجْرِمُونَ لَا نَكَرَ الرَّبُّ
الْعَظِيمُ الَّذِي لَا يَمْنَعُ أَحَدًا أَفْضَلَهُ وَلَا يَسْتَقْصِي مِنْ
أَحَدٍ حَقَّهُ تَعَالَى ذِكْرُهُ عَنِ الْمَنْكُورِينَ وَتَقَدَّسَتْ
أَسْمَاؤُهُ وَعَنِ الْمَنْسُوبِينَ وَفَشَّتْ نِعْمَتُكَ فِي جَمِيعِ
الْمَخْلُوقِينَ فَلَكَ الْحَمْدُ عَلَى ذَلِكَ دَارَتَ الْعَلَمَنَ

deliverance: not because his despair amounteth to total desperation, or that his hope proceedeth from delusion ¹; but because of the scarcity of his virtues admist his vices, and the weakness of his (excuses) for all his crimes.

But Thou O Lord deservest that the truthful ² should not be vain with Thee;

For verily Thou art the Great Patron, who doth not deny any one His grace, and doth not demand from any one His dues to the full:

Far exalted is Thy remembrance above those that are remembered and more sacred are Thy names than all those whose attributes are proclaimed; And Thy blessings are scattered amid st all creatures, and for this Thou deservest all praise O Sustainer of the worlds.

1. Vanity.
2. Righteous.

وَكَانَ مَرْكُزُ الْمَلَائِكَةِ الْمُتَّكِلَّةِ إِلَيْهِ أَنْجَانُ الْمُرْسَلِينَ

أَوْكَانُ الْمُتَّكِلَّةِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَلْفِنَاطُولَ الْأَمَلِ وَقُصْرُهُ عَنَّا
 بِصِدْقِ الْعَمَلِ حَتَّى لَا نُؤْمِلَ أَسْتِئْمَامَ سَاعَةٍ بَعْدَ سَاعَةٍ وَكَانَ
 أَسْتِيْقَاءِ يَوْمٍ بَعْدَ يَوْمٍ وَلَا اتِّصَالَ نَفْسٍ بِنَفْسٍ وَلَا لُحُوقَ
 قَدَّهُ بِقَدَّمِ وَسَلِسَنَادِمِنْ بُرُورَهُ وَأَمِنَادِمِنْ شُرُورَهُ وَأَنْصَبَ
 الْمَوْتَ بَيْنَ أَيْدِيْنَا نَصِبَهُ وَلَا تَجْعَلْ ذِكْرَنَا لَهُ غَيْبَأَ وَاجْعَلْ لَنَا
 مِنْ صَارِخِ الْأَعْمَالِ عَمَلًا نَسْبِطِيْ مَعَهُ الْمَصِيرَ الْمَيْكَ وَنَحْرِصُ
 لَهُ عَلَى وَشَكِ اللَّحَافِ يِلَّا حَتَّى يَكُونَ الْمَوْتُ مَا نَسَنَ الَّذِي
 نَاعَسُ بِهِ وَمَا لَفَنَا الَّذِي نَسْتَأْفُ إِلَيْهِ وَحَامَتْنَا الَّذِي نُحِبُّ
 الَّذِي نُوَمَّنْهَا فَإِذَا أَوْرَدَتْهُ عَلَيْنَا وَأَنْزَلَتْهُ بَيْنَافَسِعِدْنَا بِهِ
 زَأْشِرَا وَأَنْسَابِهِ قَادِمًا وَلَا تُسْقِنَا بِضَيْبَا فَتِهِ وَلَا تُخْزِنَا
 بِزِيَارَتِهِ وَاجْعَلْهُ بَابًا مِنْ آبُوَابِ مَغْفِرَتِكَ وَمِفْتَاحًا
 مِنْ مَفَاتِيْرِ رَحْمَتِكَ أَمِنَتْنَا مُهْتَكِ بَيْنَ غَيْرَضَالِيْنَ طَائِعِينَ
 غَيْرَ مُسْتَكِرِهِيْنَ تَائِيْنَ غَيْرَ عَاصِيْنَ وَلَا مُصِيرِيْنَ يَا
 ضَمَامِنَ جَزَاءِ الْمُحْسِنِيْنَ وَيَا مُسْتَصِلِيْجَ عَمَلِ الْمُفْسِدِيْنَ ٥

40. A prayer whenever he heard of any one's death whenever death was mentioned.

O Lord bless Mohammad and his Al (family), and save us from extended hopes, and shorten ¹ them for us because of our good deeds, done sincerely; so that we may not expect (even) the completion of one hour after another, nor the accomplishment of one day after another, nor the connection of one breath with another, nor the succession of one step to another;

And save us from their delusion, and give us security from their mischief. And fix Death before our eyes, permanently (as a fixture), and let not our remembrance of it be intermittent.

And let our service consist of good actions, whereby we may desire to return unto Thee sooner; and because of which we may long to join Thee quickly:

So much so that Death may become our associate, ² from whom we may derive comfort; and our favourite whom we may long for, and our next of kin to whom we may love to be nigh. And when Thou sendest it down upon us, and bringest it to us, then let us be fortunate with it as a visitor, and familiar with it as a sojourner:

And do not render us unfortunate in entertaining it and do not disgrace us with its visit.

And let it be one of the gates to Thy forgiveness, and one of the keys to Thy mercy:

Let us die guided (righteous) not misled; obedient, not unwilling; repentant, not sinning, and not persisting in sin, O Surety for the reward of the righteous, and O Reformer of the actions of the corrupt!

1. That is give us grace to work sincerely in Thy cause and be not deceived by hope and neglect our duties.

2. Lit "whereby we may feel that our return unto Thee was delayed." When a man and he is anxious to obtain it as soon as

وَكَانَتْ مَرْجِعَهُ عَلَيْهِ السَّكِّينُ فِي السَّكِّينِ وَالْوَقَائِيِّ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَافْرِشْنِي مَهَادَ كَرَامَتِكَ
 وَأُورِدْنِي مَشَارِعَ رَحْمَتِكَ وَأَحْلِلْنِي بُحْبُوْحَةَ جَنَّتِكَ وَلَا
 تُسْعِنِي بِالرَّدِّ عَنْكَ وَلَا تُخْرِمِنِي بِالْخَيْبَةِ مِنْكَ وَلَا تُقَاصِنِي
 بِمَا أَحْتَرَحْتُ وَلَا تُنَاقِشْنِي بِمَا أَكْتَسَبْتُ وَلَا تُبْرِزْ مَكْتُوْبَتِي
 وَلَا تُكْشِفْ مَسْتُوْرِي وَلَا تُحْمِلْ عَلَى مِيزَانِكَ إِلَّا نُصَافِ عَمَلِي
 وَلَا تُعْلِمْ عَلَى عُيُونِ الْمَلَائِكَةِ وَأَخْفِ عَنْهُمْ مَا يَكُونُ
 نَفْرُؤُكَ عَلَى عَارَأَ وَأَطْوَعْنَهُمْ مَا يُكْتَبْنِي عِنْدَكَ شَنَارًا
 شَرِفُ دَرَجَتِي بِرِضْوَانِكَ وَأَكِيلُ كَرَامَتِي بِغُفرَانِكَ
 وَأَنْظِمْنِي فِي أَصْحَابِ الْيَمَنِ وَأَجْهَنِي فِي مَسَالِكِ
 الْأَمِينَ وَأَجْعَلْنِي فِي فَوْجِ الْفَانِيْزِينَ وَأَعْمَزْنِي فِي قِبَالِ السَّ
 الصَّالِحِيْنَ أَمِينَ رَبِّ الْعَالَمِيْنَ هُ

-41. His prayer for cover and protection.

O Lord bless Mohammad and his Al (family) and spread for me the bed of Thy grace, and lead me to the watering place of Thy mercy, and take me into the midst of Thy paradise;

And do not distress me with refusal from Thee, and do not disappoint me with misfortune from Thee, and do not punish ¹ me for what I have committed, and do not dispute with me (about) what I have earned: ²

And do not reveal my secret, and do not divulge my hidden (act); and do not weigh my actions in the balance of equity, and do not expose my reputation before the eyes of the crowd; and hide from them that thing, the revelation of which would be a disgrace to me; and conceal from them what would bring me to ignominy in Thy sight:

Exalt my rank with Thy approbation, and perfect my dignity with Thy pardon, and place me among the companions of Thy right hand, and direct me into the ways of the saved, and let me be of the legion of the absolved, and make me a member of the assemblies of the righteous. Amen Lord of the worlds.

1. Lit, do no take me as a pledge for my deeds; i.e., do not call me to account for them.
2. That is, my evil deeds.

وَكَانَتْ رِبْرَابَةً مُّهَاجِرَةً مُّهَاجِرَةً إِلَيْهِ الْقُوَّاتُ مُهَاجِرَةً

اللَّهُمَّ إِنَّكَ أَعْنَتَنِي عَلَى حَتَّمِ كِتَابِكَ الَّذِي أَنْزَلْتَهُ نُورٌ
وَجَعَلْتَهُ مَهِيمَنًا عَلَى كُلِّ كِتَابٍ أَنْزَلْتَهُ وَفَصَلَّتَهُ عَلَى كُلِّ
حَدِيدٍ يُثْبِتُ صَصِيَّةَ وَفُرْقَانًا فَرَقْتَ بِهِ بَيْنَ حَلَالٍ وَ
حَرَامٍ وَفِرْدَانًا أَعْرَبْتَ بِهِ عَنْ شَرَائِعِ الْحَكَمَاتِ وَ
كِتَابًا فَصَلَّتَهُ لِعِبَادِكَ تَفْصِيلًا وَوَحْيًا أَنْزَلْتَهُ عَلَى نَبِيِّكَ
مُحَمَّدٍ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ تَنْزِيلًا وَجَعَلْتَهُ نُورًا نَهْتَدِيَّ مِنْ
ظَلَمِ الْفُسْلَالَةِ وَاجْهَالَتِهِ بِإِتْبَاعِهِ وَشَفَاءَ لِمَنْ آنْسَتَ بِفَهْمِ
الْتَّصْدِيقِ إِلَى اسْتِمَاعِهِ وَمِنْ يَرِى أَنْ قُسْطَى لَا يَحِيفُ مِنْ عَرِبِ
الْحُقْقِ لِسَانَهُ وَنُورُهُ لَا يَظْفَأُ عَنِ الشَّاهِدَيْنِ بُرُّهَانَهُ
وَعَلَمَ نِجَاهَةَ لَا يَضُلُّ مَنْ أَمْرَ قَصْدَ مُسْتَنِتَهُ وَلَا تَنَالُ أَيْدِيَ الْهَلَكَةِ
مَنْ تَعْلَقَ بِعُرُوهَةِ عِصْمَتِهِ اللَّهُمَّ فَإِذَا أَفْدَنَا الْمَعْوَنَةَ عَلَى
تِلَاؤِهِ وَسَهَّلْتَ جَوَاسِيَ الْسَّنَنِ الْمُحْسُنِ عِبَارَتِهِ فَاجْعَلْنَا مِنْ
يَرْعَاهُ حَقَّ رِعَايَتِهِ وَيَدِيْنِ لَكَ بِإِعْتِقَادِ التَّسْلِيمِ لِمُحَكَّمِ أَيَّاتِهِ
وَلِقَنْعِ إِلَى الْقُوَّارِ عِسْتَابِهِ وَمُوْضِحَاتِ بَيْنَاتِهِ اللَّهُمَّ إِنَّكَ أَنْزَلْتَهُ
عَلَى نَبِيِّكَ فَهَدَى صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مُجْمَلًا وَأَلْهَمْتَهُ عِلْمَ
عِجَائِبِهِ مُكَلَّلًا وَرَثَنَا عِلْمَهُ مُفْسَرًا وَفَصَلَّتَنَا عَلَى مَنْ

42. When he finished a recitation of the Quran.

O Lord, verily, Thou helped us to finish Thy Book, which Thou didst cause to descend as a light; and instituted as a testimony to the value of every book which Thou madest to descend; and gavest it excellence over every tradition ¹ Thou didst narrate; and a distinction wherewith Thou didst distinguish between the lawful and the unlawful; and a reading whereby Thou didst express the ways of Thy commandments; and a book in which Thou didst describe everything in proper detail for Thy servants and a revelation which Thou didst cause to descend on Thy Apostle Mohammad—Thy blessings on him and his Al (family)—as it deserved (to descend).

And ordained it a light, by following which, we may guide ourselves through the darkness of error and ignorance; and a healing to him who giveth ear, with sincerity of understanding, upon listening to it; and a just balance the ² indicator of which doth not incline away from truth; and a guiding light which is not withheld from the spectators; and a banner of salvation which doth not mislead him who aimeth at its straight path, and the hands of perdition do not overtake him who taketh hold of its protecting handle.

O Lord since Thou hast favoured us with help in reading it, and hast adapted the roughness of our tongues to the beauty of its style, then let us be of those who observe its precepts with due observance, and adore Thee with submissive faith in its firm verses and seek Thy shelter by acknowledging its ambiguous verses and the meaning of its clear ones.

O Lord Thou didst cause it to descend on Thy Apostle Mohammad (Thy favours on him and his Al (family) in brief, and didst inspire him with the knowledge of its wonders in detail, and didst make us heirs to his knowledge as regards interpretation, and gavest us excellence over those ignorant of

حَمْلَةَ اللَّهُمَّ فَلَمَّا جَعَلْتَ قُلُوبَنَا لَهُ حَمْلَةً وَعَرَفْتَنَا بِرَحْمَتِكَ
 شَرْفَةً وَفَضْلَهُ فَصَلَّى عَلَى مُحَمَّدٍ الْخَطِيبِ بِهِ وَعَلَى أَهْلِ الْخُزَّانِ
 لَهُ وَاجْعَلْنَا مِنْ يَعْتَرِفُ بِيَانَهُ مِنْ عِنْدِكَ حَتَّى لا يُعَارِضَنَا
 الشَّاكِرُ فِي تَصْدِيقِهِ وَلَا يَخْتَلِجَنَا الزَّيْغُ عَنْ قَصْدِ طَرِيقِهِ اللَّهُمَّ
 صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْنَا مِنْ يَعْتَصِمُ بِمَحْبِلِهِ وَبِيَّ وَيُّ
 مِنَ الْمُتَشَاهِدَاتِ إِلَى حِرْزِ مَعْقِلِهِ وَيَسْكُنُ فِي ظِلِّ جَنَاحِهِ
 وَهَيْدَى يُضَوِّعُ صَبَاحِهِ وَيَقْتَلِي يُتَبَلِّجُ إِسْفَارِهِ وَ
 يَسْتَصْبِحُ يُصْبَاحِهِ وَلَا يَلْتَسِسُ الْهُدَى فِي غَيْرِهِ اللَّهُمَّ وَ
 كَمَا نَصَبْتَ بِهِ مُحَمَّدًا أَعْلَمَ الَّذِي لَأَلْهَمَ عَلَيْكَ وَأَنْجَحْتَ بِيَاهُ
 سُبْلَ الرِّضَا إِلَيْكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلِ الْقُوَّاتِ
 وَسِيْلَةً لَنَا إِلَى آشْرَقِ مَنَازِلِ الْكَرَامَةِ وَسَلَّمَ عَرْجُونِيهِ إِلَى
 فَعْلِ السَّلَامَةِ وَسَبَّابَةً بَحْرَى بِهِ النَّجَاةِ فِي عَرْصَةِ الْقِيَمةِ
 وَذِرْيَعَةً نَقْدُرُهَا عَلَى تَعْيِيدِ الْمُقَامَةِ اللَّهُمَّ صَلِّ عَلَى
 مُحَمَّدٍ وَآلِهِ وَاحْكُظْ بِالْقُرْآنِ عَنَّا ثِقْلَ الْأَوْزَارِ وَهَبْ لَنَا حُسْنَ
 شَمَائِلِ الْأَبْرَارِ وَاقْفُ بِنَا آثارَ الَّذِينَ قَاتَمُوا الْكَفَرَ بِهِ
 آثَاءَ الْيَلِ وَآمْرَافَ التَّهَارِ حَتَّى تُطَهَّرَنَا مِنْ كُلِّ ذَنْبٍ
 تُطَهِّرْهُ وَتَقْفُو بِنَا آثارَ الَّذِينَ اسْتَضْنَاؤُوا بِسُعْرَارِهِ وَ

its knowledge; and gavest us power over it, in order to exalt us above those unable to understand ¹ it. O Lord therefore, as Thou hast made our minds to understand it and hast graciously taught us its excellence, be pleased to bless Mohammad the preacher of it, and his Al (family) its preservers and let us be of those who acknowledge that verily it is from Thee, till there may be no doubt in our minds when affirming its truth, and no uncertainty may lead us away from its straight path.

O Lord bless Mohammad and his Al (family), and make us of those who take hold of its string, and take refuge from its ambiguities in the protection of its stronghold, ² and find peace under the shelter of its wings, and obtain guidance from the brightness of its light, and follow the lustre of its brilliancy, and acquire illumination from its lamp, and do not seek direction from any other than it.

O Lord and as Thou didst through it make Mohammad a standard of guidance towards Thee; and manifested through his Al (family) the paths which lead towards Thy approval; therefore, bless Mohammad and his Al (family) and let the Quran be a means for us to reach the most exalted stages of honour; and a ladder whereby we may climb towards the abode of peace; and a cause whereby we may be rewarded with salvation in the field of resurrection; and a means whereby we may advance to the delights of the everlasting abode.

O Lord bless Mohammad and his Al (family), and let the burden of sin fall away from us on account of the Quran, and give us the beautiful habits of the righteous, and make us follow the tracks of those who recited it to please Thee in the hours of the night and the extremities of the day; till Thou purgest us from every taint, with its purification, and causeth us to pursue the path of those who obtained light from its illumination and whom hope did not lure away from action ³ so as to cut them off (from work) with its delusions.

1. Lit to bear it.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّاَلِيهِ وَاجْعِلِ الْقُرْآنَ لَنَا فِي ظُلْمِ الْمُهَاجِرِيْلِ
 مَوْنِسًا وَمَنْ تَرَنَّمَ بِشَرَّ غَيَّبِ الشَّيْطَانِ وَخَطَرَاتِ الْوَسَادِسِ حَادِرًا
 وَلَا قُدَّا اِمْتَاعَنْ تَقْلِيْلِهَا إِلَى الْمَعَاصِي حَابِسًا وَلَا سِنَّتِنَا عَنِ الْخَوْضِ
 فِي الْبَاطِلِ مِنْ غَيْرِهَا فَاهْتَمِ بِخَرِيْسَا وَلِجَوَارِهِنَا عَنِ اقْدِرَاتِ
 الْأَنَامِ زَاجِرًا وَلِمَا طَوَتِ الْغَفَلَةِ عَنَّا مِنْ تَصْفِيَّةِ الْأَعْيَانِ شَرِّا
 حَتَّى تُوْصِلَ إِلَى قُلُوبِنَا فَهُمْ عَجَائِبُهُ وَزَوَاجِرَ أَمْثَالِهِ الَّتِي
 ضَعُفَتِ الْجِبَالُ الرَّوَاسِيُّ عَلَى صَلَابَتِهِنَا عَنِ احْتِمَالِهِ اللَّهُمَّ
 صَلِّ عَلَى مُحَمَّدٍ وَّاَلِيهِ وَادْمُرِ الْقُرْآنَ صَلَاحَهَا هِرِنَا
 وَاجْبُبْهُ خَطَرَاتِ الْوَسَادِسِ عَنْ صَحَّهَا ضَمَائِرِنَا وَاغْسِلْ
 بِهِ دَرَنَ قُلُوبِنَا وَعَلَدِيْقَ آوْزَارِنَا وَاجْمُعْرِبِهِ مُنْتَشِرِنَا
 وَأَرْوِيهِ فِي مَوْقِفِ الْعَرْضِ عَلَيْكَ ظَمَاءُهُ وَاجِرِنَا وَكُسْلَحَلَ
 الْأَمَانِ يَوْمَ الْفَزَعِ الْأَكْبَرِ فِي نُشُورِنَا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّاَلِيهِ
 وَاجْبُرِ الْقُرْآنَ خَلَّنَا مِنْ عَدِمِ الْمُلَاقِ وَسُقِّ الْيَمَاهِ بَرَغَدِ الْعَيْنِ
 وَخِصْبَ سَعَةِ الْأَرْضِ وَجَنِينَا بِالْفَرَأَيِّ الْمَذْمُومَةِ وَمَدَ فِي الْأَخْلَاقِ
 وَأَعْصَمْنَا بِهِ مِنْ هُوَ الْكُفُورُ دَوَاعِي الْيُنَاقِ حَتَّى يَكُونَ لَنَا فِي الْقِيمَةِ إِلَى الْضَّيْانِ
 وَجَنِينَا كَفَائِدَ اَوْلَانِيْلِ الْمُنْيَا عَنْ سُخْطَكَ وَتَعْدِيْكَ حُدُودَ دِكَّ ذَائِدَ اَوَّلَ
 يَمَعْنَدَكَ تَبْخِيلَ حَلَالِهِ وَتَخْرِيمَهِ حَرَامِهِ شَاهِدَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
 وَّاَلِيهِ وَهَوْنَ بِالْقُرْآنِ عِنْدَ الْمَوْتِ عَلَى آنْفُسِنَا كَرْبَ السَّيَاقِ

O Lord bless Mohammad and his Al (family), and let the Quran be a companion to us in the darkness of the night, and a guard against the corruptions of Satan, and the presence of perplexities; and a restraint to our steps from moving towards sin; and a check to our tongues from plunging into wrong, without becoming dumb; and a preventive to our limbs from committing sin; and an opener of the pages of warning which our negligence has kept shut; till Thou bringest (hom.) to our minds the understanding of its wonders, and the prohibitions of its commandments (parables), which the firmly rooted mountains were too weak to bear, despite their firmness.

O Lord bless Mohammad and his Al (family), and with the Quran keep our outward conduct reformed forever and keep off with it the occurrences of perplexities from the health of our minds; and wash off with it the dirt of our hearts, and the stains of our sins; and with it set right the disorder in our affairs; and quench with it our moonday ¹ thirst when we are presented to Thee, and put on us garments of safety on the most terrible day of our resurrection.

O Lord bless Mohammad and his Al (family), and make good with the Quran our poverty, by annihilating need; and direct thereby, excellence of happiness, ² and abundance of prosperity towards us and restrain us therewith from blame-worthy habits, and low morals; and save us with it from the pits of infidelity, and the occasions of hypocrisy: till on the day of judgment, it may become our guide to Thy approbation and Thy paradise; and in the world, a check to us from provoking Thy wrath, and trespassing Thy limits; and a testimony unto Thee, of (our) having observed its commandment and prohibitions.

O Lord bless Mohammad and his Al (family), and at (the time of death) by means of the Quran, make easy for us the agony of separation of soul from body and the toil of moan-

1. Distressing.

2. Comfortable living.

لَنِيَّيْنَ مِنْكَ مَجْلِسًا وَأَمْكَنْهُمْ مِنْكَ شَفَاعَةً وَأَجَلَهُمْ عِنْدَكَ
 لَدُّكَ وَأَوْجَهُمْ عِنْدَكَ بَاحَاهَا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
 وَشَرِيفِ بُنْيَانَهُ وَعَظِيمِ بُرْهَانَهُ وَثَقِيلِ مِيزَانَهُ وَتَقْبِيلِ
 شَفَاعَتَهُ وَقَرِيبِ وَسِيلَتَهُ وَبَيْضِ وَجْهَهُ وَأَتَمَرْ نُوْسَرَةُ
 وَأَرْفَعَ دَرَجَتَهُ وَأَخْيَنَا عَلَى سُنْنَتِهِ وَتَوَقَّمَا عَلَى مِلَّتِهِ وَخُنْدِنَا
 مِنْهَا جَهَةً وَاسْلُكْ بِنَاسِيَّلَةَ وَاجْعَلْنَا مِنْ أَهْلِ طَاعَتِهِ
 وَاحْمُرْنَا فِي زُمْرَتِهِ وَأَوْرِدْنَا حَوْصَتِهِ وَاسْقَنْنَا بِكَاسِيَّهُ
 وَصَبَّلَ اللَّهُمَّ عَلَى مُحَمَّدٍ وَآلِهِ صَلَوةً تُبَلِّغُهُ بِهَا أَفْضَلَ
 مَا يَأْمُلُ مِنْ خَيْرِكَ وَفَضْلِكَ وَكَرَامَتِكَ إِنَّكَ ذُورَ حَمَلَةٍ
 وَاسِعَةٍ وَفَضْلٌ كَرِيمٌ اللَّهُمَّ اجْزِهِ بِمَا يَلْغَمُ مِنْ رِسَاالَاتِكَ
 وَآذِنْ مِنْ أَيَّاتِكَ وَنَصْحَهُ لِعِبَادِكَ وَجَاهَدَ فِي سِيَّلَاتِكَ
 أَفْضَلَ مَا جَرَيْتَ أَحَدًا مِنْ مَلَكَتِكَ الْمُقْرَبِيَّنَ وَ
 آنِيَّاتِكَ الْمُرْسَلِيَّنَ الْمُصْطَفَيَّنَ وَالسَّلَامُ عَلَيْهِ وَعَلَى
 إِلَهِ الْطَّيِّبَيَّنَ الطَّاهِرَيَّنَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

prophets to Thee and be the most effective with Thee, with respect to intercession; and the most exalted of them nigh Thee, with regard to honour; and the most respectable of them in Thy sight, as regards dignity.

O Lord bless Mohammad and his Al (family), and exalt his foundation, and magnify his argument, and make heavy his balance,¹ and accept his intercession, and make nigh to Thee his relation, and illuminate his countenance, and perfect his light, and advance his rank, and cause us to live according to his practice, and let us die in his creed, and keep us on his path, and make us walk his way, and let us be of those who are obedient to him, and resurrect us among his congregation, and bring us to his reservoir,² and cause us to drink of his cup:

And favour O Lord, Mohammad and his Al (family), with a blessing, whereby Thou mayest confer on him, the best of what he could expect from Thy goodness, and grace, and bounty; verily Thou art possessor of ample mercy, and generous grace.

O Lord reward him for what he delivered of Thy messages, and dictated of Thy (verses), and advised Thy creatures, and toiled in Thy path, with the best of that with which Thou didst ever reward any of Thy angels nigh to Thee, and Thy prophets sent and choosen (by Thee):

And peace be on him and on his Al (family), the pure, the holy; and the mercy of God and His blessings!

1. With the importance of his good deeds.
2. Hauz-i-Cawthar, the reservoir of abundance.

مَكَانٌ مِنْ كُلِّ عَالَمٍ عَلَيْهِ الْمُسْلِمُونَ الْمُتَرَدِّدُونَ الْمُجَاهِدُونَ
 آيَهَا الْخَلْقُ الْمُطِيعُ اللَّهَ أَئِبُّ السَّرِيعُ الْمُتَرَدِّدُ فِي مَسَارِلِ
 الْتَّقْدِيرِ الْمُتَصَرِّفُ فِي فَلَكِ النَّجْدِ يُبَرِّأ مِنْ نَوْرِ يَكِ
 الْظُّلْمِ وَأَوْضَهُ يَكِ الْبُهْمَ وَجَعَلَكَ آيَةً مِنْ آيَاتِ مُلْكِهِ
 وَعَلَافَهَ مِنْ عَلَامَاتِ سُلْطَانِهِ قَامْتَهُنَّكَ بِالْزِيَادَهُ وَالنُّقصَانِ
 وَالظُّلُوعُ وَالْأَفْوَلُ وَالْأَنَارَهُ وَالْكُسُوفُ فِي كُلِّ ذِلْكَ
 آنْتَ لَهُ مُطِيعٌ وَلَكَ إِرَادَهُ سَرِيعٌ سُبْحَانَهُ مَا أَعْجَبَ مَا دَبَرَ فِي
 أَمْرِكَ وَأَلْطَفَ مَا صَنَعَ فِي شَانِكَ جَعَلَكَ مِفْتَاهَ شَهَدَهُ
 حَادِثَ لِكَمْرِحَادِثِ فَكَسَالُ اللَّهَ رَبِّي وَرَبِّكَ وَخَالِقِي وَ
 خَالِقَكَ وَمُقْلِدِي وَمُقْنِرِكَ وَمُصَوِّرِي وَمُصَوِّرَكَ أَنْ يُصْلِيَ عَلَى
 مُحَمَّدٍ وَآلِهِ وَآنْ يُجْعَلَكَ هَلَالَ بَرَكَةً لَا تَنْهَقُهَا الْأَيَّامُ وَ
 طَهَارَهُ لَا تُدَسِّسُهَا الْأَثَامُ هَلَالَ آمِنٌ مِنَ الْأَفَاتِ وَسَلَامَهُ
 مِنَ السَّيِّئَاتِ هَلَالَ سَعْدٌ لَا نَحْسَ فِيهِ وَيُمِنُ لَا تَكَدَّ
 مَعَهُ وَيُسْرِ لَا يَمَا زِجْهُ عُسْرٌ وَخَيْرٌ لَا يَشُوبُهُ شَرٌّ
 هَلَالَ آمِنٌ وَآيْمَانٌ وَنَعْتَهُ وَإِحْسَانٌ وَسَلَامَهُ وَإِسْلَامٌ

43. His prayer when he looked at the new moon.

O thou, the obedient, toiling quick creature, who passeth through the fix ¹ stages and moveth in the appointed ² orbit I believe in Him, who illuminated with thee the darknesses, and enlightened by thee the ambiguities, and instituted thee one of the signs of His sovereignty, and one of the emblems of His authority :

And published thy weakness with increase and decrease and rising and setting, the brightness and eclipse; in all this thou art obedient to Him, an ready observer of His will.

Holiness to Him! How wonderful what he hath arranged in thy affair, and (how) benevolent what He hath devised in thy case!

He hath instituted thee, key of the month newly arrived for new affairs. ³

Therefore I pray unto God my sustainer and thine, and my creator and thine, my predestinator and thine, my maker and thine, to shower blessings on Mohammad and his Al (family), and to ordain thee crescent of prosperity ⁴ which the days may not obliterate, and of purity which the sins may not taint; crescent of security from calamities and safety from wrong; ⁵ crescent of auspiciousness having no misfortune in it, and of blessing unaccompanied by sorrow, and prosperity unmixed with distress, and good unvitiated by evil;

Crescent of security, and faith, and blessing, and benevolence, and safety ⁶ and Islam.

1. The measured or predestined.
2. The prearranged.
3. Events.
4. Blessings.
5. Evils.
6. Peace.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْنَا مِنَ الْمُهْلِكَةِ عَلَيْهِ وَ
 آزِكْنَا مَنْ نَظَرَ إِلَيْهِ وَأَسْعَدَ مَنْ تَعْبَدَ لَكَ فِيهِ وَوَقِّنَا فِيهِ
 لِلْتَّوْبَةَ وَاعْصِمْنَا فِيهِ مِنَ الْحَوْبَةِ وَاحْفَظْنَا فِيهِ مِنْ
 مُبَاشَرَةِ مَعْصِيَتِكَ وَأُزِّعْنَا فِيهِ شُكْرَ نِعْمَتِكَ وَأَلِسْنَتَا
 فِيهِ جُنَاحَ الْعَافِيَةِ وَآتَيْنَا عَلَيْنَا بِاسْتِكْمَالِ حَلَقَتِكَ فِيهِ
 الْيَمَنَ لِهِ إِنَّكَ الْمَنَانُ الْحَمِيدُ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ
 الطَّيِّبِينَ الطَّاهِرِينَ

O Lord bless Mohammad and his Al (family), and let us be the most happy of those over whom it rose, and the purest of those who looked at it, and the most lucky of those who looked at it, and the most lucky of those who worshipped Thee ¹ in it.

And give us grace therein, to repent; and guard us therein from sin; and protect us in it from committing disobedience to Thee; and inspire us in it with gratitude for Thy bounty; and clothe us, in it, with (armour) of safety; and finish for us Thy goodness therein, by perfecting (our) obedience unto Thee; verily Thou art the most Benevolent, the Praiseworthy.

And may God bless Mohammad and his Al (family), the pure, the holy:

1. That is, in the new month inaugurated by the crescent.

وَكَانَتْ رِحْمَةً مُّرْسَلَةً إِلَيْهِ مُّنْذَنَةً مُّضَانَةً

الْحَمْدُ لِلَّهِ الَّذِي هَدَنَا لِحَمْدِهِ وَجَعَلَنَا مِنْ أَهْلِهِ لِنَكُونَ
 لِإِحْسَانِهِ مِنَ الشَّاكِرِينَ وَلِيَجْزِيَنَا عَلَى ذَلِكَ حَزَّاءَ
 الْمُحْسِنِينَ وَالْحَمْدُ لِلَّهِ الَّذِي حَبَّا نَا بِدِينِهِ وَأَخْتَصَنَا بِعِلْمِهِ
 وَسَبَّلَنَا فِي سُبْلِ إِحْسَانِهِ لِنَسْلُكَهَا إِمْتِنَاهًا إِلَى رِضْوَانِهِ
 حَمْدًا لِيَتَقَبَّلْهُ مِنَّا وَبِرْضِنِي بِهِ عَنَّا وَالْحَمْدُ لِلَّهِ الَّذِي جَعَلَ
 مِنْ تِلْكَ السُّبْلِ شَهْرَهُ شَهْرَ رَمَضَانَ شَهْرَ الصِّيَامِ وَ
 شَهْرَ الْإِسْلَامِ وَشَهْرَ الظُّهُورِ وَشَهْرَ التَّهِيُّصِ وَشَهْرَ
 الْقِيَامِ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ
 مِنَ الْهُدَى وَالْفُرْقَانِ فَأَبَانَ فَضْلِكَتَهُ عَلَى سَائِرِ
 الشَّهُورِ بِسَا جَعَلَ لَهُ مِنَ الْحُرُمَاتِ الْمَوْفُورَةِ وَالْفَضَائِلِ
 الْمَشْهُورَةِ قَرْمَرْ فِيهِ مَا أَحَلَّ فِي غَيْرِهِ إِعْظَامًا وَحَجَرَ
 فِيهِ الْمَطَاعِمَ وَالْمَسَارِبَ إِكْرَامًا وَجَعَلَ لَهُ وَقْتًا بَيِّنًا
 لَا يُجَزِّي جَلَّ وَعَزَّ أَنْ يُقَدَّ مَقْبِلَهُ وَلَا يَقْبَلُ أَنْ يُؤَخْرَ عَنْهُ

44. His prayer at the beginning of Ramzan the month of fasts.

All praise is due to God who guided us to praise Him, and made us worthy of it, in order that we may be grateful for His goodness, and that He may, thereupon, confer on us the reward of the righteous.

And all praise be to God, who conferred on us His religion, and distinguished us with His creed, and conducted us into the paths of His goodness, in order that, through His grace, we may walk along them towards His approbation—a praise which He may accept from us, and on account of which He may be pleased with us.

And praise be to God who ordained His month, the month of Ramzan, [†] the month of fasts, the month of Islam, the month of purity, the month of purification ¹ and the month of standing up (for prayer) ² to be one of these paths; in which the Quran was made to descend, which is a guidance to mankind and contains clear instruction and distinction (between right and wrong).

And He manifested its superiority to all the other months, by allotting it abundant honours and celebrated excellencies: therefore, He prohibited in it what He had allowed in other months, in order to exalt it; and forbade in it food and drink, ³ in order to honour it.

And appointed for it a definite time, which the High and Glorious doth not permit to be anticipated before it, and would not accept if delayed after it. ⁴

[†] Ramzan is one of the names of God.

1. The idea is that the observance of fasts purifies the observer physically and spiritually.
2. i. e., the month of Ramazan is specially suited for praying.
3. The prohibition operates in day time only.
4. Except in the case of those who having failed to observe the fasts of Ramazan owing to illness or travelling, are allowed to keep an equal number of fasts in other months.

ثُمَّ فَصَلَ لَيْلَةٌ وَاحِدَةٌ مِنْ لَيَالِيهِ عَلَى الْأَلْفِ شَهْرٍ وَسَاهَا
 لَيْلَةَ الْقُدُّرِ تَنْزَلُ الْمُلِئَكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ
 كُلِّ أَمْرٍ سَلَامٌ دَائِمٌ الْبَرَكَةُ إِلَى مُطْلُوعِ الْفَجْرِ عَلَى مَنْ يَنْهَا
 مِنْ عِبَادَةِ إِيمَانِهِ أَحَدَمَ مِنْ قَضَائِهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ
 عَلَيْهِ وَأَلْهُسِنَا مَعْرِفَةَ فَضْلِهِ وَاجْلَالَ حُرْمَتِهِ وَالْحَفْظَ مِنْهَا
 حَظْرَتِ فِيهِ وَأَعْنَّا عَلَى صِيَامِهِ يَكْفِي الْجَوَارِحُ عَنْ مَعَاصِيهِ
 وَاسْتِعْمَالِهِ بِسَابِرٍ ضَيْلَكَ حَتَّى لَا نُصْبِغَ بِإِسْمَائِنَا إِلَى
 لَغْوٍ وَلَا نُسْرِعَ بِأَبْصَارِنَا إِلَى هُوَ وَحْشٌ لَا تُبْسَطُ أَيْدِيَنَا
 إِلَى قَهْظَوْرٍ وَلَا تَخْطُوْرٍ بِأَقْدَامِنَا إِلَى قَمْحَوْرٍ وَحْشٌ لَا تَعْيَى
 بُطُونَنَا إِلَّا مَا أَحْلَلْتَ وَلَا تَنْطِقَ أَلْسِنَتُنَا إِلَّا بِمَا مَتَّلَّتْ قَ
 لَا نَتَكَلَّفَ إِلَّا مَا يُدْرِي مِنْ ثَوَابِكَ وَلَا نَعْاْظِلَ إِلَّا الَّذِي
 يَقِيُّ مِنْ عِقَابِكَ ثُمَّ خَلَصَ ذَلِكَ كُلُّهُ مِنْ رِيَاءِ الْمُرَايَعِينَ
 وَسُمْعَةِ الْمُسْمِعِينَ لَا نُشَرِّكُ فِيهِ أَحَدًا دُونَكَ وَلَا نُبَتَّغِي
 فِيهِ مُرَادًا إِسْوَاقَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَالْيَهُ وَقِفَنَا فِيهِ
 عَلَى مَوَاقِيْتِ الصَّلَوَاتِ الْخَمْسِ بِمُحْدُودِ دِهَانِ الْكَثِيْرِ
 حَدَّدْتَ وَفُرُوضِهَا الَّتِي فَرَضْتَ وَوَظَائِفَهَا الَّتِي وَظَلَّتْ

Then He gave excellence to one of its nights over a thousand months and named it the night of Qadr,¹ wherein descend the angels and the spirit by permission of their Lord, for every matter; peace of everlasting blessing till the dawn of the morning to whomsoever of His servants He will, according to the decree confirmed by Him.

O Lord bless Mohammad and his Al (family), and inspire us to know its excellence, and honour its dignity, and to abstain from whatever Thou hast forbidden in it; and help us to observe its fasts, by restraining our limbs from disobeying Thee and employing them in that which would please Thee:

So that we may not lend our ears to any vain (speech),² and may not direct our eyes towards any amusement: and so that we may not stretch our hands towards anything forbidden, and may not step with our feet towards anything prohibited: and so that nothing may fill our bellies but what Thou hast made lawful, and our tongues may not utter anything save what Thou hast permitted; and we may cease to exert ourselves except in that which would bring us nearer to Thy reward, and stop doing everything save that which would protect us from Thy torment.

Then, purify all this from showiness loved by the ostentatious,³ and notoriety desired by seekers of fame;⁴ (so that) we may not, in our worship of Thee, join anyone besides Thee, and may not, therein, desire any other object except Thee.

O Lord bless Mohammad and his Al (family), and give us grace to perform timely the five prayers with due regard to their limits which Thou hast defined, and duties which Thou hast enjoined, and ceremonies which Thou hast prescribed,

1. Power. destiny—the Quran, Sura 97.

2. Such as singing etc.

3. Lit. Those who desire their good deeds to be seen by others.

وَأَوْقَاتِهَا الْتِي وَقَتَّ وَأَنْزَلْنَا فِيهَا مَذْلَلَةَ الْمُصْبِيِّينَ
 لِمَنْأَذَلَهَا الْحَافِظِينَ لِأَرْكَانِهَا الْمُؤْدِينَ لَهَا فِي أَوْقَاتِهَا عَلَى
 مَأْسَنَةِ عَبْدِكَ وَرَسُولِكَ صَلَوَاتُكَ عَلَيْهِ وَالْمُهَمَّةُ فِي
 رُكُوعِهَا وَسُجُودِهَا وَجَمِيعِ فَوَاضِلِهَا عَلَى أَتَمِ الظَّهُورِ فَ
 أَسْبَغَهُ وَآبَيْنَ الْخُشُوعَ وَآبَلَغَهُ وَوَقْتَنَا فِيهِ لِمَنْ نَصَلَ
 أَرْحَامَنَا بِالْبَرِّ وَالصَّلَةِ وَأَنْ تَعَا هَذِهِ يَوْمَنَا بِالْأَفْضَالِ
 وَالْعَطْيَةِ وَأَنْ تُخْلِصَ أَمْوَالَنَا مِنَ التَّيَعَاتِ وَأَنْ تُنْطَهِرَهَا
 بِالْخُرُاجِ الْمَكْوَةِ وَأَنْ تُرَاجِعَ مِنْ هَا جَرَنَا وَأَنْ تُنْصِفَ
 مِنْ ظَلَمَنَا وَأَنْ تُشَالِمَ مَنْ عَادَ إِنْ حَاشَ مَنْ عَنْ دِيَ
 فِيهِكَ وَلَكَ فِيَّهُ الْعَدُوُّ وَالَّذِي لَأَنُوَّ إِلَيْهِ وَالْحَزْبُ الَّذِي
 لَأَنْصَافِيَّهُ وَأَنْ تَقْرَبَ إِلَيْكَ فِيهِ مِنَ الْأَعْمَالِ الْمَأْكِيَةِ
 بِمَا تُطَهِّرُنَا بِهِ مِنَ الدُّنُوبِ وَتَعْصِمُنَا فِيهِ مِمَّا نَسْتَأْنِفُ
 مِنَ الْعُيُوبِ حَتَّى لَا يُوَرِّدَ عَلَيْكَ أَحَدٌ مِنْ مَلَئِكَتِكَ
 إِلَادُونَ مَا نُوَرِدُ مِنْ أَبْوَابِ الطَّاعَةِ لَكَ وَأَنْوَاعِ الْفَرِيَةِ
 إِلَيْكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ هَذَا الشَّهْرِ وَبِحَقِّ مَنْ تَعَبَّدَ
 لَكَ فِيهِ مِنْ إِبْتَدَأَهُ إِلَى وَقْتِ فَنَائِهِ مِنْ مَلَائِكَتِكَ أَوْ

and times which Thou hast fixed; and in this respect, raise us to the rank of those who performed them ¹ with success, who duly observed their essential points, who always performed them at (proper) times, in most perfect and complete purity and most evident and touching ² humility, according to the rules laid down by Thy servant and Thy apostle, Thy favours on him and his Al (family), concerning their bows and prostrations and all the other excellent (rites).

And, O Lord, give us grace, in this month, to show favour to our relations and do good to them, ³ and to take care of our neighbours with kindness and benevolence, and to purge our property of obligations, and purify it by giving the legal alms; and to call back him who deserted us, and be just to him who was unjust to us, and make peace with him who was hostile to us—far be it from us to reconcile him who is abhorred on account of Thee and for Thy sake; for, verily he is an enemy whom we will never befriend, and belongs to the class with which we will never be on good terms: ⁴

And give us grace, therein, ⁵ to approach Thee by means of pure deeds, whereby Thou mayest purify us of sins:

And guard us, therein, from relapsing into blemishes, so that, none of Thy angels may have occasion to report unto Thee but such of our conduct as would (necessarily) fall under the heads of obedience to Thee and means of approaching Thee.

O Lord I beg Thee for the sake of this month, and for the sake of him who adored Thee in it, from its beginning to the time of its closing, whether he belonged to the class of angels whom Thou didst advance to nearness, ⁶ or of

1. The 5 daily prayers.
2. Lit, thoroughly reaching the point or most expressive.
3. i. e., let us strengthen the ties of blood by showing favour and doing good to our kindred and relations.
4. Lit clear.
5. In the month of Ramzan.
6. i. e. Thy nearness.

نَبِيُّ أَرْسَلْتَهُ أَوْ عَبْدٌ صَالِحٌ اخْتَصَّتْهُ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ
 وَالْهُ وَآهَلَهُ وَآلِهِ لِمَا وَعَدْتَ أَوْ لِيَأْتِكَ مِنْ كَرَامَتِكَ وَ
 تُوْحِيدَهُ لَمَنْ فِيهِ مَا وَجَبَتْ لِأَهْلِ الْمُبَايَةِ فِي طَاعَتِكَ وَ
 اجْعَلْنَا فِي نَظَرِكَ مِنْ اسْتَكْبَرِ الرَّفِيعِ الْأَعْلَى بِرَحْمَتِكَ أَللَّهُمَّ
 صَلِّ عَلَى مُحَمَّدٍ وَالْهُ وَجَنِّبْنَا الْأَكْبَادَ فِي تَوْحِيدِكَ وَالْتَّقْصِيرِ
 فِي تَبْعِيدِكَ وَالشَّكْرِ فِي دِينِكَ وَالْعَيْنِ عَنْ سَبِيلِكَ وَ
 الْأَغْفَالَ لِحِرْمَاتِكَ وَالْأَنْجَادَ اعْلَمُ بِعِدْوِكَ الشَّيْطَانُ الرَّجِيمُ
 أَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَالْهُ وَإِذَا كَانَ لَكَ فِي كُلِّ لَيْلَةٍ
 مِنْ لَيْلَتِي شَهْرِنَا هَذَا رِقَابٌ يُعْتَقُهَا عَفْوٌ أَوْ يَهْبُهَا
 صُفْحُكَ فَاجْعُلْ رِقَابَنَا مِنْ تِلْكَ الرِّقَابِ وَاجْعَلْنَا شَهْرَنَا
 مِنْ شَهْرِنَا هَذِهِ وَاصْحَابِي أَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَالْهُ وَ
 اهْنَقْنَاهُ بِذَوْبَنَا مَعَ اهْنَاقِ هَلَالِهِ وَاسْلَكْنَاهُ بِتَعَانِتِنَا مَعَ اسْلَالِهِ
 آيَاتِهِ حَتَّى يَنْقُضِي عَنَّا وَقَنْ صَفَقَتْنَا فِيهِ مِنَ الْخَطِيبَاتِ
 وَأَخْلَصَتْنَا فِيهِ مِنَ السَّيِّئَاتِ أَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَالْهُ وَ
 وَإِنْ مَلَّنَا فِيهِ فَعَدِّلْنَا وَإِنْ رُغْنَنَا فِيهِ فَقُوِّمْنَا وَإِنْ
 اشْتَمَلَ عَلَيْنَا عَذَّلْكَ الشَّيْطَانُ فَاسْتَقْنَدْنَا مِنْهُ أَللَّهُمَّ
 اشْعُنْهُ بِعِبَادَتِنَا إِيَّاكَ وَرَبِّنَا أَوْ قَاتَهُ بِطَاعَتِنَا لَكَ وَأَعِنْنَا

prophets whom Thou didst send, or of pious servants whom Thou didst distinguish, to bless Mohammad and his Al (family) and make us, in this month, worthy of that which Thou hast promised to Thy friends out of Thy bounty ; and entitle us to that to which Thou hast entitled those who are most diligent in Thy service ; and place us in the class of those who deserve high and exalted (rank) by Thy mercy.

O Lord bless Mohammad and his Al (family) and restrain us from unbelief in Thy unity, and deficiency in glorifying Thee, and entertaining doubt in Thy religion, and being blind to Thy path, and neglecting to honour Thee, and being deceived by Satan, Thy enemy, the stoned one.

O Lord bless Mohammad and his Al (family) ; and since, in every night of the nights of this our month, there are men ¹ whom Thy pardon doth liberate, or whom Thy forbearance forgiveth, therefore, let us ² be of these men ; and let us be to our month the best of people and companions.

O Lord bless Mohammad and his Al (family), and obliterate our sins along with the disappearance of its crescent, and remove from us our penalties ³ with the expiration of its days : so that the month may pass away from us, whilst Thou hast cleansed us, within it, of guilts, and purified us of sins.

O Lord bless Mohammad and his Al (family), and if we deviate in it ⁴ then set us right ; and if we hesitate make us firm ; and if Satan, Thy enemy, overwhelm us then deliver us from him.

O Lord fill this month with our worship of Thee alone, and adorn its moments with our service to Thee ; and help

1. Lit. Thou hast neck i. e. there are necks whom Thou dost liberate. Liberation of neck means freeing a bondman, a slave, cf. the English idiom there are so many hands in such and such an office, meaning men.
2. Lit. Let our necks be these necks.
3. Our penalties i. e. penaltics or punishment which we may be liable to suffer.
4. In this month.

في تهاره على صيامه وفي تليله على الصلوة والتضرع لآياته و
 الخشوع لكه والذين يذمك حتى لا يشهد لها ره علينا بعقلية
 ولا لآلية يتقرىط الله ره وأجعلنا في سائر الشهور وألا يام
 كن لك ما أمرتنا وأجعلنا من عباد لك الصالحين الذين
 يرثون الفردوس هم فيها خلدون والذين بن يؤمنون
 ما أنطوا وقلوبهم وحلاة أنهم إلى ربهم راجعون ومن
 الذين يساريون في الخيرات وهم لها ساربون الله رهم
 صل على محمد وآلها في كل وقت و كل أوان وعلى كل
 حال عذاب ما صليت على من صليت عليه وأضعافه
 ذلك كله بالضعف التي لا يحصيها غير لك إنك
 فعال لما شرطت

us in day time to observe fast, and at night to pray and beseech Thee, and humble (ourselves) unto Thee, and abase (ourselves) in Thy presence: so that neither its day may bear witness against us of negligence, nor its night of default.

O Lord and let us be like this in all the months and days, as long as Thou keepest us alive; and let us be of Thy righteous servants, who will inherit the paradise, wherein They shall live for ever; and who do give what they give with a fearing heart; for, verily, they shall return to their Lord: and let us be of those who are prompt in charity and excel therein.

O Lord confer blessings on Mohammad and his Al (family), in every time and every moment, and in every condition, equal in number to the blessings Thou didst confer on whomsoever Thou didst bless; and many times more than all these—which no one may exhaustively count except Thee: Verily Thou art the best doer of what Thou resolvest!

وَكَارَنْتُ عَلَيْهِ شَكْرَمَنْ
 اللَّهُمَّ يَا مَنْ لَا يَرْغَبُ فِي الْجَزَاءِ وَلَا يَنْدَمُ عَلَى الْعَطَاءِ
 وَيَا مَنْ لَا يَكُنْ عَبْدًا عَلَى السَّوَاءِ مِنْ تَكَبِّرٍ أَبْتَدَأَهُ قَ
 تَقْوِلَةٍ تَقْضِلُ وَعُقُوبَتَكَ عَدْلٌ وَقَضَاؤُكَ خَيْرَةٌ إِنْ
 أَعْطَيْتَ لَمْ تَنْهِ عَطَاءَكَ بِمِنْ وَإِنْ مَنَعْتَ لَمْ يَكُنْ
 مَنَعْكَ تَعَدِّ يَا شَكْرَمَنْ شَكْرَكَ وَأَنْتَ الْهَمَةُ شَكْرَكَ
 وَتُكَانِيْعُ مَنْ حَمَدَكَ وَأَنْتَ عَلَيْهِ حَمْدَكَ تَسْتَرُ عَلَيْهِ
 مَنْ لَوْشَيْتَ فَضْحَتَهُ وَتَجْوُدُ عَلَى مَنْ لَوْشَيْتَ مَنَعْتَهُ
 وَكِلَّهُمَا أَهْلُ مِنْكَ لِلْفَضْيَحَةِ وَالْمَنْعِ غَيْرَ أَنْكَ بَنَيْتَ
 آفَعَالَكَ عَلَى التَّفَضْلِ وَأَجْرَيْتَ قُدْرَاتَكَ عَلَى التَّجَآوِيْزِ
 وَتَلَقَّيْتَ مَنْ عَصَاكَ بِالْجُلْمِ وَأَمْهَلْتَ مَنْ قَصَدَ
 لِنَفْسِهِ بِالظُّلْمِ تَسْتَنْظِرُهُمْ بِإِنَاتِكَ إِلَى الْإِنَابَةِ وَتَنْزِلُكُ
 مُعَاجِلَتَهُمْ إِلَى التَّوْبَةِ لِكَيْلَا يَهْلِكَ عَلَيْكَ هَالِكُومُ وَلَا يَشْتَقِ
 يَنْعِمَتِكَ شَيْعِهِمْ إِلَّا عَنْ طُولِ لِإِعْذَارِ الْلَّهِ وَبَعْدَ تَرَادِفِ الْمُجَاهِيْدِ

45. His prayer when bidding adieu to the month of Ramazan.

O God, O Thou who dost not desire recompense (for Thy favours), and dost not regret the gift Thou makest ; and O Thou who dost not requit Thy servant upon equal terms,¹ Thy benevolence is a beginning² (of favours to follow), Thy pardon gracious, Thy chastisement just and Thy decree benevolent.

If Thou gavest, Thy gift was not tainted with reproach ; and if Thou deniedst, Thy denial was not due to injustice.

Thou rewardest him who thanketh Thee, whilst Thou Thyself hast inspired him with gratitude to Thee ; and Thou repayest him who praiseth Thee, whilst Thou Thyself hast taught him to praise Thee !

Thou drawest a curtain over him whom Thou couldst disgrace hadst Thou so desired ; and conferest favour on him whom Thou couldst refuse, hadst Thou so resolved—while both of them deserve disgrace and denial from Thee :

But (the fact is), that Thou hast based Thy actions on kindness, and makest Thy power work according to (the dictates of) forgiveness, and dealest mildly with him who disobeyed Thee, and allowest him time (to reform) who resolved to injure his own soul :

With Thy forbearance, Thou waitest for them to return (to the right course), and gavest up hastening them to punishment to make them repent, in order that such of them as deserve ruin may not be ruined *against Thy will*, and that the unlucky of them may not be deprived of Thy favour ; without (being allowed a sufficiently) long time so as to leave him no excuse, and after repeated warnings (so as to leave

1. i. e. does not deal with them according to their deserts.

2. Thou takest the initiative in showing favour, without the recipient having done anything to deserve it.

كَرِمًا مِنْ عَفْوِكَ يَا كَرِيمٌ وَعَائِدَةً مِنْ عَطْفِكَ يَا حَلِيمٌ
 أَنْتَ الَّذِي فَهَمْتَ لِعِبَادِكَ بَأْيًا إِلَى عَفْوِكَ وَسَمِيتَهُ التَّقْوَةَ
 وَجَعَلْتَ عَلَى ذِلِكَ الْبَابِ ذَلِيلًا مِنْ وَحْيِكَ لِئَلَّا يَضِلُّوا
 عَنْهُ فَقُلْتَ تَبَارَكَ أَسْمُكَ تُوَبُوا إِلَى اللَّهِ تَوْبَةً نَصْوَحَّا لَعْنَهُ
 رَبُّكُمْ أَنْ يَكْفِرُ عَنْهُمْ سَيِّئَاتُكُمْ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِيْ مِنْ
 تَحْتِهَا الْأَنْهَارُ يَوْمًا لَا يُحِبِّزُهُ اللَّهُ النَّبِيُّ وَالَّذِينَ آمَنُوا مَعَهُ
 نُورُهُمْ يَسْعُى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا
 أَتَسْمُمُ لَنَا نُورَنَا وَأَعْفُرُ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ وَتَدِيرُ
 فَمَا عَدْ رَمَنْ أَغْفَلَ دُخُولَ ذِلِكَ الْمَنْزِلِ بَعْدَ فَتْحِ الْبَابِ
 وَإِقَامَةِ الدَّلِيلِ وَأَنْتَ الَّذِي بَرِزَ دُرْتَ فِي السُّوْمِ عَلَى نَفْسِكَ
 لِعِبَادِكَ تُرِيدُ لِنَحْنُمْ فِي مُتَاجِرِ تَهْمَلَكَ وَفَوْزَهُمْ
 بِالْوِفَادَةِ عَلَيْكَ وَالْزِيَادَةِ مِنْكَ فَقُلْتَ تَبَارَكَ أَسْمُكَ
 وَتَعَالَيْتَ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ
 بِالسَّيِّئَةِ فَلَا يُحِبِّزُهُ الْأَمْثَالُهَا وَقُلْتَ مَثُلُ الَّذِي يَنْ
 يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثُلَ حَبَّةٍ أَنْبَتَتْ سَبْعَ
 سَنَابِلَ فِي كُلِّ سُبْلَةٍ مِائَةً حَبَّةً وَاللَّهُ يُضَانُ عَنْ
 لِمَنْ يَشَاءُ وَقُلْتَ مَنْ ذَا الَّذِي يُفْتَرِضُ اللَّهُ
 قَرْضًا حَسَنًا فَيُضَانَ عَنْهُ لَهُ أَضْعَافًا كَثِيرًا

him no justification): (Thou hast adopted this course) O Kind and forbearing Master as a favour out of Thy forgiveness, and out of kindness proceeding from Thy mercy.

It is Thou who hast opened for Thy servants a gate to Thy pardon, and named it repentance; and hast made one of Thy revelations¹ a guide to this gate, that they may not go astray from it: For Thou hast said,—may Thy name be blessed,—“ Turn to God with the turning of true penitence; haply your Lord will cancel your evil deeds; and will bring you into the gardens 'neath which the rivers flow, on the day when God will not shame the Prophet,² nor those who have shared his faith: Their light shall run before them, and on their right hands! They shall say, “ Lord perfect our light, and pardon us: for Thou hast power over all things.”³

Therefore, what is the excuse of him who neglected to enter this abode, after the opening of the gate and appointment of the guide?

And it is Thou who hast raised the price against Thyself, to the advantage of Thy servants, desiring their benefit in their commerce with Thee, and their success in waiting upon Thee and obtaining increase from Thee:

For, Thou hast said, may Thy name be blessed and exalted: “ He who shall present himself with good works shall receive a tenfold reward; but he who shall present himself with evil work shall receive none other than a like punishment: ”⁴ And Thou hast said, “ The likeness of those who expend their wealth for the cause of God, is that of a grain of corn which produceth seven ears, and in each ear a hundred grains; and God will multiply to whom He pleaseth: ”⁵ And Thou hast said, “ who is he that will lend to God a goodly loan? He will double it to him again and

1. Messages in the Quran, quoted below.
2. Mohammad peace be upon him and his family.
3. The quotation is from the Quran Chapter 66.
4. The Quran Chap. 6.
5. The Quran Chap. 2.

وَمَا أَنْزَلْتَ مِنْ نُّظَارٍ هُنَّ فِي الْقُرْآنِ مِنْ تَضَاعِيفٍ لِالْحَسَنَاتِ
 وَأَنْتَ الَّذِي دَلَّلْتَهُمْ بِقُوَّاتِكَ مِنْ عَيْنِكَ وَتَرْغِيْبِكَ
 الَّذِي فِيهِ حَظُّهُمْ عَلَى مَا لَوْسَرُوا لَهُمْ لَمْ تُدْرِكْهُ
 أَبْصَارُهُمْ وَلَمْ تَعِهُمْ أَسْبَاعُهُمْ وَلَمْ تَلْحَقْهُمْ أَوْهَا مُهْمُمْ
 قَلْتَ أَذْكُرْ وَنِيْ أَذْكُرْ كُمْ وَأَشْكُرْ وَالِيْ وَلَا تَكْفُرْ فَإِنْ
 وَقُلْتَ لَيْنَ شَكْرَتُمْ لَكُمْ يَدْنُكُمْ وَلَيْنَ كَفَرْتُمْ لَقَعْدَانِيْ
 لَشَدِيْدَ وَقُلْتَ ادْعُوْنِيْ أَسْتَجِبْ لَكُمْ إِنَّ الَّذِيْنَ
 يَسْتَكْبِرُونَ عَنْ عِبَادَتِيْ سَيْلَ خَلُوْنَ جَهَنَّمَ دَآخِرِيْنَ
 فَسَمِيْتَ دُعَاءَكَ عِبَادَةً وَتَرَكَهُ أَسْتَكْبَارًا وَتَوْعِدْتَ
 عَلَى تَرْكِهِ دُخُولَ جَهَنَّمَ دَآخِرِيْنَ فَذَكَرْ وَكَبَرْ بِمَثِلَكَ
 وَشَكَرْ وَكَبَرْ بِفَضْلِكَ وَدَعَوْكَ بِأَمْرِكَ وَتَصَدَّقْ قُوَّاتِكَ
 طَلَبَ الْمَزِيْدِ لَكَ وَفِيهَا كَانَتْ نِجَايَهُمْ مِنْ عَيْنِكَ وَفَوْزُهُمْ بِضَالِّكَ
 وَلَوْدَلَ خَلُوْقُ فَخَلُوْقًا مِنْ نَفْسِهِ عَلَى مِثْلِ الَّذِيْ دَلَّلَتْ عَلَيْهِ

again : " ¹ And other verses, in the Quran, similar to these hast Thou caused to descend concerning the manifold increase of (the fruit of) virtue.

And it is Thou who hast, with Thy word *proceeding from Thy hidden knowledge*, ² and with Thy inducement, wherein lies the gain of servants, guided them to that which their eyes would never have perceived, hadst Thou concealed it from them ; and their ears would never have heard of it ; and their imaginations would never have reached it. So Thou hast said, " Remember Me : I will remember you : and give Me thanks and be not ungrateful." ³ And Thou hast added, " If ye render thanks then will I increase you more and more : but if ye be thankless.....verily, right terrible My chastisement." ⁴ And Thou hast further added, " Call upon Me—I will hearken unto you : but they who turn in disdain from My service shall enter hell with shame." ⁵ So Thou hast named praying unto Thee, an act of adoration ; and the omission thereof hast Thou named obstinacy ; and in the case of abandoning it, hast Thou threatened with a shameful entry into hell.

Therefore, they remembered Thee for Thy goodness, and thanked Thee for Thy graciousness, and invoked Thee in compliance with Thy command, and *verified Thy word* ⁶ to obtain increase from Thee ; and therein was their deliverance from Thy wrath, and their success in winning Thy approbation.

And were a creature to guide another creature, *concerning himself*, ⁷ to anything like that to which Thou hast guided

1. The Quran Chap. 2.

2. Or, disclosing Thy secret will.

3. The Quran Chap. 2.

4. The Quran Chap. 14.

5. The Quran Chap. 40.

6. This would be the translation if the reading be " Sadda^u qaulaka ; " but if it be " tas^undha^u laka " the meaning will be, gave aims for Thy sake etc. The latter is the better reading.

7. The expression " min nafse he " means " concerning himself." The idea is that God gave us knowledge of His pleasure and displeasure and taught us how to win the one and avoid the other.

عِبَادَكَ مِنْكَ كَانَ عَمَودًا كُلُّ لِسَانٍ مَوْصُوفًا فَلَمَّا أَحْمَدَ
 مَا فِي جَنَاحَيْهِ فِي حَمْدِكَ مَدْهَبٌ وَمَا يَقِيَ لِلْحَمْدِ لَفْظٌ تَحْمِدُ
 بِهِ وَمَعْنَى يَنْصَرِفُ إِلَيْهِ يَا مَنْ تَحْمِدَ إِلَى عِبَادَهِ يَا لِلْحَسَنِ
 وَالْفَضْلِ وَغَيْرِهِمْ بِالْمَنِ وَالظَّوْلِ مَا آفَشَ فِينَا يَعْمَلُكَ
 وَأَسْبَغَ عَلَيْنَا مِنْكَ وَأَخْصَنَا بِإِرْكَهُ هَذِهِ يَنْتَالِدِي يُنْلِكَ
 الَّذِي أَصْطَفَيْتَ وَمِلْتَكَ الَّتِي أَرْتَصَيْتَ وَسَيْلَكَ الَّذِي
 سَهَّلْتَ وَبَصَرْتَنَا الزُّلْفَةَ لَدَيْكَ وَالْوُصُولَ إِلَى كَرَامَتِكَ
 اللَّهُمَّ وَأَنْتَ جَعَلْتَ مِنْ صَفَا يَأْتِيَتِكَ الْوَطَأَيْفِنَ قَ
 خَصَائِصِ تِلْكَ الْفُرُوضِ شَهْرَ رَمَضَانَ الَّذِي
 اخْتَصَصَتْهُ مِنْ سَائِرِ الشَّهُورِ وَتَخْيَرْتَهُ مِنْ جَمِيعِ
 الْأَزْمِنَةِ وَالْأَذْهُورِ وَأَشْرَتَهُ عَلَى كُلِّ أَوْقَاتِ السَّنَةِ
 يَا أَنْزَلْتَ فِيهِ مِنَ الْقُرْآنِ وَالنُّورِ وَضَاعَفْتَ فِيهِ
 مِنَ الْأَيْمَانِ وَفَرَضْتَ فِيهِ مِنَ الْصِيَامِ وَرَغَبْتَ فِيهِ مِنَ
 الْفَيَامِ وَأَجْلَلْتَ فِيهِ مِنْ لَيْلَةِ الْقَدْرِ الَّتِي هِيَ خَيْرٌ مِنَ الْفَيَمِ

Thy servants, concerning Thyself, he would have been praised by every tongue and applauded :

Therefore, all praise be to Thee, as long as there exists any way to praise Thee ; and as long as any term of praise is available with which Thou couldst be praised, or any expression that would serve the purpose !

O Thou who hast favoured Thy creatures with benevolence and kindness and lavished on them goodness and bounty,¹ how manifest, amongst us, are Thy blessings ; and how perfect, upon us, is Thy favour ; and to what extent hast Thou particularly favoured us with Thy goodness !

Thou hast guided us to Thy religion which Thou hast chosen, and to Thy creed which Thou hast approved, and to Thy path which Thou hast made easy : And Thou hast shown us the way of approaching Thee, and the means of achieving Thy grace.

O Lord and Thou hast ordained Ramazan² to be one of the most chosen of these duties and one of the most essential of these observances ; and Thou hast distinguished it from all the other months and chosen it out of all the other seasons and periods, and given it preference to all the times of the year, by having made the Quran and the light (of guidance) to descend in it, and by having increased the Faith, and by having enjoined in it the observance of fast, and by encouraging us to stand up for prayer (at night), and by placing in it the glorious night of Qadr³ which is better than a thousand months ; ..

1. Another version would be :—

O Thou who deservest praise from Thy creatures on account of Thy benevolence and kindness to them, and on account of lavishing goodness and bounty on them.

2. Meaning the fasts etc. of the month of Ramazan.

3. Power or measurement ; so called because it is believed that in this night the share of each man's subsistence etc. for the year is measured out and fixed.

شَمَّا أَشْرَقَتْنَا يَهُ عَلَى سَائِرِ الْأُمَمِ وَاصْطَطَقَيْتَنَا بِفَضْلِهِ
 دُونَ آهْلِ الْمِلَلِ فَصَنَّا بِآمْرِكَهَارَهَ وَقُنَّا بِعَوْنَافَ
 لَيْلَهَ مُتَعَرِّضِينَ بِصَيَامِهِ وَقِيَامِهِ لِمَا عَرَضْتَنَا لَهُ مِنْ
 رَحْمَتِكَ وَتَسْبِبَنَا إِلَيْهِ مِنْ مَنْوِيَّتِكَ وَأَنْتَ الْمُتَلِئُ
 بِمَا رُغِبَ فِيهِ إِلَيْكَ الْجَوَادُ بِمَا سُعِلْتَ مِنْ فَضْلِكَ
 الْقَرِيمُ إِلَى مَنْ حَوَلَ قُرْبَكَ وَقَدْ أَفْتَأَمَ فِينَا هَذَا
 الشَّهْرُ مَقَامَ حَمْدٍ وَصَحِبَنَا صَحْبَةَ مَبْرُورٍ وَأَرْجَحَنَا
 أَفْضَلَ آرْبَاجِ الْعَالَمِينَ شَمَّا قَدْ فَارَقَنَا عِنْدَ تَسْمَاهِ
 وَقِيَهُ وَانْقِطَاعِ مُدَّتِهِ وَوَفَاءِ عَدَدِهِ فَنَحْنُ مُوَدِّعُوْهُ
 وَدَاعُ مَنْ عَزَّ فِرَاقُهُ عَلَيْنَا وَغَمَّنَا وَأَوْحَشَنَا اِنْصِرَافُهُ
 عَنَّا وَلَزِيْمَنَالَهُ اللَّهُمَّ الْحَفْوَظُ وَالْحُرْمَةُ الْمُرْعِيَّةُ
 وَالْحَقُّ الْمَقْضِيُّ فَنَحْنُ قَائِلُونَ آسْلَامُ عَلَيْكَ يَا شَهْرَ
 اللَّهِ الْأَكْبَرَ يَا عِيدَآوَلِيَّهِ الْأَعْظَمَ آسْلَامُ عَلَيْكَ
 يَا أَكْرَمَ مَصْحُوبٍ مِنَ الْأَوْقَاتِ وَيَا خَيْرَ شَهْرٍ
 فِي الْأَيَّامِ وَالسَّاعَاتِ آسْلَامُ عَلَيْكَ مِنْ شَهْرٍ فَرُبَّتْ
 فِيهِ الْأَمَالُ وَنُشِّرَتْ فِيهِ الْأَعْمَالُ آسْلَامُ عَلَيْكَ مِنْ

Moreover, by means of this month, Thou hast given us superiority to all the other nations, and with its excellence, hast Thou distinguished us, in preference to the people of other creeds.

Therefore, in compliance with Thy command, we kept fast in its day, and, with Thy help, stood up to pray in its night: presenting ourselves, by means of its fasts and prayers, for that which Thou didst offer to us out of Thy mercy, and for such of Thy reward as we found means to win :

And Thou hast power over that for which desire is expressed unto Thee, Thou art generous giver of that which is begged of Thy bounty ; Thou art nigh to him who desires to approach Thee !

And, verily, this month stayed amongst us a praiseworthy stay, and bore us righteous company, and gave us the most excellent benefits of the universe: then, verily it departed from us at the completion of its time, and expiry of its duration, and fulfilment of its number. ¹

Therefore, we bid it farewell as we bid good-bye to one whose departure is hard upon us and makes us sad ; and whose going away from us makes us feel lonely ; and whom we owe a responsibility which deserves to be cared for, and a reverence which ought to be observed, and a claim which should be satisfied :

Therefore, we say : Peace be upon thee O great month of God, and O grand festival of His friends ; Peace be on thee O most respectable of times with which we associated, and O best of months as regards days and hours : Peace be on thee O month in which worldly hopes diminished, and in which good deeds increased ; ² Peace be on thee who was

1. i. e. the number of its days.

2. One reading is (Nusherat) were dispersed i. e. abounded another and better reading (Yuss-i rat) made easy i. e. good deeds were made easy.

قَرِيبٌ جَلَّ قَدْرُهُ مَوْجُودٌ وَّلَا يَجِدُهُ مَفْعُودًا وَّمَرْجُوحًا
 الَّمَّا فِرَاقُهُ الْسَّلَامُ عَلَيْكَ مِنْ أَلِيفِنِ النَّسَقِ^١ مُقْبِلًا كَفَرَ وَأَوْحَشَ
 مُنْقَضِيَا فَأَمْضَى السَّلَامُ عَلَيْكَ مِنْ مُجَادِلِرِسَقَتْ فِيهِ الْقُلُوبُ
 وَقَلَّتْ فِيهِ الْشُّفُوبُ الْسَّلَامُ عَلَيْكَ مِنْ نَاصِبِرِأَعَانَ عَلَى إِشْيَاطِ
 وَصَاحِبِ سَهْلِ سَمِيلِ الْإِحْسَانِ الْسَّلَامُ عَلَيْكَ مَا الْكُثُرُ عَتَقَنَّأَدَّ
 اللَّهُ فِيكَ وَمَا أَسْعَدَ مِنْ رَسْعَى حُرْمَتَكِ يَاكَ الْسَّلَامُ عَلَيْكَ مَا
 كَانَ أَهْمَالَكِ لَكَنْ تُوْبَ وَلَسْتَكَ لِأَنْوَاعِ الْعِيُوبِ الْسَّلَامُ عَلَيْكَ
 مَا كَانَ أَطْلُوكَ عَلَى الْمُجْرِمَانِ وَأَهْبَنَكَ فِي صُدُورِ الْمُؤْمِنِينَ
 الْسَّلَامُ عَلَيْكَ مِنْ شَهْرِهِ لَهُنَّا فِيهِ الْأَيَّامُ الْسَّلَامُ عَلَيْكَ مِنْ
 شَهْرٍ هُوَ مِنْ كُلِّ شَهْرِ الْسَّلَامِ الْسَّلَامُ عَلَيْكَ غَيْرِ كَرِيمِهِ الْمُصَاحِبَةِ وَ
 لَذِيمِهِ الْمُلَابَسَةِ الْسَّلَامُ عَلَيْكَ كَمَا وَقَدْتَ عَلَيْنَا بِالْبَرَكَاتِ وَغَسَّلَتْ
 عَنَّا دَنَسُ الْخَطِيَّاتِ الْسَّلَامُ عَلَيْكَ غَيْرِ مُوَدِّعِ بَرْمًا وَلَمْ تُرْفُلِ
 صِيَامَهُ سَأَمَّا الْسَّلَامُ عَلَيْكَ مِنْ مَطْلُوبِ قَبْلَ وَقْتِهِ وَمَعْزُونِ
 عَلَيْهِ قَبْلَ قَوْتِهِ الْسَّلَامُ عَلَيْكَ كَمَا مِنْ سُوعِ صَرِيفِ يَاكَ عَنَا وَلَكَمْ
 مِنْ خَيْرٍ أَقِيسَ يَاكَ عَلَيْنَا الْسَّلَامُ عَلَيْكَ وَعَلَى لَيْلَةِ الْقَدْرِ الْتِي
 هِيَ خَيْرٌ مِنْ أَلْفِ شَهْرٍ الْسَّلَامُ عَلَيْكَ مَا كَانَ أَحْرَصَنَا بِالْأَمْسِ
 عَلَيْكَ وَأَشَدَّ شَوْقَنَا غَدَ إِلَيْكَ الْسَّلَامُ عَلَيْكَ وَعَلَى
 فَضْلِكَ الَّذِي حُرِّمَنَاهُ وَعَلَى مَا أَضَى مِنْ بَرَكَاتِكَ تَذَكَّرُ سُلْطَنَاهُ

a highly respected companion when present, and whose absence was lamented when gone: Peace be on thee O object of hope whose separation caused grief: Peace be on thee O comrade who became familiar on arrival and, therefore, delighted us; and made us feel solitary at departure and thus grieved us: Peace be on thee O neighbour wherein hearts grew tender and wherein sins diminished: Peace be on thee O helper who helped against the Satan, and companion who made easy the paths to goodness: Peace be on thee, how numerous were the freedmen of God in thee; and how lucky he who observed the respect due to thee! Peace be on thee what a great eraser wast thou of sins, and how great a cover wast thou to various sorts of blemishes! Peace be on thee how tedious wast thou to the sinful, and how awful to the minds of the believers! Peace be on thee O month with whom the other days cannot compete. Peace be on thee O month who was a peace in every matter. Peace be on thee whose company was agreeable and whose association praiseworthy! Peace be on thee as thou didst come to us with blessings, and didst wash away from us the dirt of guilt. Peace be on thee who wast not dismissed on account of satiety and whose fasts were not abandoned on account of tediousness. Peace be on thee who art desired (to come) before thy time, and art mourned over before thy departure.

Peace be on thee: how many evils were turned away from us owing to thee, and how many blessings were showered upon us on Thy account! Peace be on thee and on the night of Qadr which is better than a thousand months.

Peace be on thee: how much did we long for yesterday, and how intense will be our eagerness for thee to-morrow!

Peace be on thee and thy excellency of which we have been deprived; and Thy past blessings of which we have been stripped off.

اللَّهُمَّ إِنَّا أَهْلُ هَذَا الشَّهْرِ الَّذِي شَرَّفْتَنَا بِهِ وَوَفَّقْتَنَا مَبْيَكَ
 لَهُ حَيْنَ جَهَلَ الْأَشْقِيَاءِ وَقَتَهُ وَحِرْمَهُ وَالشَّقَاءُ يَهُمُّ فَذْلَهُ أَنْتَ
 وَلَيْسَ مَا اتَّرَقْنَا بِهِ مِنْ مَعْرِفَتِهِ وَهَذَا يَتَنَاهُ مِنْ سَنَتِهِ وَ
 قَدْ تَوَلَّنَا بِتَوْفِيقِكَ صِيَامَهُ وَقِيَامَهُ عَلَى تَقْصِيَّهِ وَأَدِيَّهَا
 فِيهِ قَلِيلًا مِنْ كَثِيرٍ أَلَّهُمَّ فَلَاَكَ الْحَمْدُ أَقْرَارًا إِيمَانًا لِسَاءَتْ
 وَاعْتَرَافًا بِالْأَضَاءَةِ وَلَكَ مِنْ قُلُوبِنَا عَقْدُ النَّدْمِ وَمِنْ
 أَسْنَانِنَا صُدُقُ الْأَعْتِدَانِيَّةِ فَاجْرُنَا عَلَى مَا أَصَابَنَا فِيهِ مِنْ
 التَّفْرِيْطِ أَجْرًا أَسْتَدِرْكُ بِهِ الْفَضْلَ الْمُرْعَنُوْبَ فِيهِ وَ
 نَعْتَاضُ بِهِ مِنْ أَنْوَاعِ الدُّخْرِ الْمُعْرُوْصِ عَلَيْهِ وَأَوْجِبْ لَنَا
 عَلَى رَأْءِ عَلَى مَا قَصَرْنَا فِيهِ مِنْ حَقِّكَ وَابْلُغْنَا عُمَارَنَا
 مَا بَيْنَ أَيْدِيْنَا مِنْ شَهْرِ رَمَضَانَ الْمُقْبِلِ فَإِذَا بَلَغْتَنَا
 فَأَعْتَقْنَا عَلَى تَنَاؤلِ مَا أَنْتَ آهْلُهُ مِنَ الْعِبَادَةِ وَأَدْنَا إِلَيْ
 الْقِيَامِ بِمَا يَسْتَحْقُهُ مِنَ الطَّاعَةِ وَأَجْرَلَنَا مِنْ صَالِحِ الْعَمَلِ
 مَا يَكُونُ دَرَكَ الْحِقْلَقَ فِي الشَّهْرَيْنِ مِنْ شُهُورِ الدَّهْرِ
 أَلَّهُمَّ وَمَا لَسْتَ بِهِ فِي شَهْرِنَا هَذَا مِنْ لَمَّا مَا وَإِنْ شَهْرًا قَدْ
 وَقَعْنَا فِيهِ مِنْ ذَهَبٍ وَالْتَّسْبِيْنِ مِنْ خَطِيْبَةٍ عَلَى تَعْمِلِيْنَا

O Lord we are the people ¹ of this month with which Thou didst honour us, and for which Thou gavest us grace, ² with Thy goodness, when the unlucky ignored its time and were deprived of its excellence owing to their ill luck ; and Thou hast full power of preferably favouring us by giving us its ³ knowledge, and guiding us to observe its practice.

And verily, by thy grace, we have achieved its fast and its prayers, ⁴ though imperfectly ; and discharged, therein, (only) a little out of a great (obligation).

Therefore, we praise Thee, O Lord, by way of acknowledging our misdeeds and admitting our wastefulness : And to Thee is due, from our hearts, strict repentance ; and from our tongues sincere apology :

Therefore, reward us, for what we have suffered therein on account of default, with a reward whereby we may obtain the desired excellence ; and whereby we may be recompensed out of the various coveted stores (of Thy blessings) :

And entitle us to Thy pardon for our failure in (the discharge of) Thy due : and extend the part of life we have before us so as to overtake the future Ramazan : and when Thou hast caused us to reach it, then help us to achieve (the performance of) that adoration which Thou deservest, and cause us to render that obedience to which Thou art entitled.

And cause for us a flow of good actions which may be a satisfaction of Thy dues in the two ⁵ months out of the months of time.

O Lord, and whatever sin great or small we may have committed, or whatever guilt we fell into, and whatever wrong we did in this our month, either with deliberation on

1. Or worthy.

2. i. e. for the observance of whose fast Thou gavest us grace.

3. i. e. of Ramazan.

4. Especially those performed at night.

5. The month of Ramazan to which we are bidding farewell, and the month of Ramazan that will follow. —

آوْعَلَ نِسْيَانَ ظَلَمَنَا فِيهِ آنْفَسَنَا آوَانْتَهَكَنَا بِهِ حُرْمَةَ مِنْ
 غَيْرِنَا فَصَلَّى عَلَى مُحَمَّدٍ وَآلِهِ وَاسْتَرْزَأْسِيُّوكَ وَاعْفُ عَنْنَا
 يَعْفُوْكَ وَلَا تَنْصِبْنَا فِيهِ لَا عَيْنَ الشَّامِيَّتَيْنَ وَلَا تَبْسُطْ عَلَيْنَا فِيهِ
 آلْسُنَ الطَّاغِيَّيْنَ الطَّاغِيَّيْنَ وَاسْتَعْمِلْنَا بِمَا يَكُونُ بِحَاطَةَ قَ
 كَفَّارَةَ لِمَا آنْكَرْتَ مِنْنَا فِيهِ بِرَافِتَكَ الَّتِي لَا تَنْقَدُ وَفَضْلَكَ
 الَّذِي لَا يَنْفَعُكَ اللَّهُمَّ صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ وَاجْبِرْ
 مِصْبِيَّتَنَا بِشَهْرِنَا وَبَارِكْ لَنَا فِي يَوْمِ عِيدِنَا وَفِطْرِنَا قَ
 اجْعَلْهُ مِنْ خَيْرِيَّوْهِ مَرَّ عَلَيْنَا أَجْلِمِهِ لِحَفْوٍ وَأَحْمَاهَ لِدَنْهُ
 وَانْغُفِرْلَنَا مَا حَفَّيْ مِنْ دُنْوِيَّنَا وَمَا عَلَنَ اللَّهُمَّ اسْلَخْنَا
 بِإِسْلَاخِ هَذَا الشَّهْرِ مِنْ خَطَايَا نَا وَآخْرِجْنَا بِخُرُوجِهِ
 مِنْ سَيِّئَاتِنَا وَاجْعَلْنَا مِنْ أَسْعَدِ أَهْلِهِ بِهِ وَاجْزِرْ لِهِمْ
 قِسْمَةَ فِيهِ وَأَوْهَرِهِمْ حَطَّامِنَهُ اللَّهُمَّ وَمَنْ زَعَنِ هُنَّنَا
 الشَّهْرَ حَقَّ رِعَايَتِهِ وَحَفِظَ حُرْمَتَهُ حَقَ حَفْظَهَا وَقَاتَ مَرَ
 بِحُمْدِ وَدِهِ حَقَ قِيَامَهَا وَانْقَلَبَ ذُنُوبَهُ حَقَ تُقَابِهَا وَتَقَرَّبَ
 إِلَيْكَ بِقُوَّبَةِ آوْجَبَتِ رِضَالَهُ وَعَطَفَتِ رَحْمَتَكَ عَلَيْنَا
 فَهَبْ لَنَا مِثْلَهُ مِنْ وُجُدِلَهُ وَاعْلَمْنَا أَضْعَافَهُ مِنْ قَضَائِعَنَّ

our part or inadvertently, and thereby we injured our own soul or insulted the honour of others than ourselves ; then, bless Mohammad and his Al (family) and cover us with Thy covering, and forgive us with Thy pardon ; and do not, thereby, expose us to the eyes of reproachers ; and do not let loose against us the tongues of insolent slanderers : and with Thy inexhaustible kindness and unfailing generosity, employ us in that which would remove and atone for what Thou didst disapprove from us, in this month.

O Lord bless Mohammad and his Al (family) and redress our suffering by means of this our month ; and bless us in the day of our festival and our break-fast ; ¹ and let it be the best day that passed over us, the greatest attractor of pardon and the greatest eraser of sin ; and forgive us our sins known and unknown.

O Lord purify us of our errors by the close of this month, and extract us out of our evil deeds by its expiry ; and make us most lucky of its people on account of it ; ² and the most prosperous of them as regards dividend (of spiritual profits) in it, and the richest of them as regards share from its blessings.

O Lord whosoever observed this month ³ as it ought to be observed, and preserved its honour as it deserved to be preserved, and obeyed its laws ⁴ as they ought to be obeyed and avoided his sins as they should be avoided, or approached Thee by proper (means of) approach, Thou didst entitle him to Thy approbation and didst turn Thy mercy upon him.

Therefore, grant us a similar reward out of Thy wealth ; and confer on us the double of it out of Thy bounty : For,

1. The first day of the month immediately following Ramazan is called Id-ul-fitr i. e. the Festival of breakfast, so called because the fasting season is over and people have to keep no fast till the next Ramazan.
2. Most lucky of the people of Ramazan i. e. those who satisfactorily observed fasts throughout the month and performed other duties appertaining thereto.
3. i. e. its fasts etc.
4. Limits.

فَضْلَكَ لَا يَنْسِيْنِي وَإِنَّ خَرَجْنَا فَلَا تَنْقُصُنِي بَلْ تَفْيِضُنِي فَإِنَّ مَعَادِنَ إِحْسَانِكَ لَا تَفْنِي وَإِنَّ عَطَاءَكَ لِلْعَطَاءِ الْمُهْنَى
 أَلَّا هُمْ صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ وَاتَّبَعَنَا مِثْلَ أَجُورِ مَنْ صَامَهُ
 أَوْ قَبَدَكَ فِيهِ إِلَى يَوْمِ الْقِيَمَةِ أَلَّا هُمْ إِنَّا نَتُوَبُ إِلَيْكَ فِي
 يَوْمِ قُطْرِنَ الَّذِي جَعَلْتَهُ لِلْمُؤْمِنِينَ عِيدًا وَسُرُورًا وَلِأَهْلِ
 مَلَكِكَ جَمِيعًا وَمُحْتَشَدًا مِنْ كُلِّ ذَنْبٍ أَذْنَبْنَا هُوَ أَفْ سُقْعَ
 أَسْلَفَنَا هُوَ وَخَاطِرَ شَرِّ أَصْرَنَا هُوَ تُوْبَةُ مَنْ لَا يَنْطِلُّ عَلَى رُجُوعِ
 إِلَى ذَنْبٍ قَلَّا يَعُودُ هَا فِي تَحْطِيمَتِهِ تُوْبَةُ نَصُوحَ حَالَتْ
 مِنَ الشَّكِّ وَالْأَسْرِ تِيَابٌ فَقَتَلَهَا مَنْتَأْ وَأَرْضَ عَنَّا وَتَبَتَّأْ عَلَيْهَا
 أَلَّا هُمْ إِذْ رَأَقْتَاهُو خَوْفَ عِقَابِ الْوَعِيدِ وَشَوْقَ تَوَلِّا لِلْمُؤْمِنِي وَحْتَيْ
 يَخْلُدَ لَنَّهُ مَانَدَ عُولَّا يَهُ وَكَابَةً مَا نَسْجَيْرُ لَكَ مِنْهُ وَلَجْعَلَنَا يَعْنَدَكَ
 مِنَ التَّوَابَيْنِ الَّذِينَ أَوْجَبْتَ لَهُمْ مُحْبَّبَكَ وَقَنْبَتَ مِنْهُمْ مُهْرَاجَعَةَ
 كَلَاعِتَكَ يَا أَعْدَلَ الْمُعَادِلِينَ أَلَّا هُمْ بَحَارَّ ذُنُونَ أَبَا يَشَّا وَأَمَهَاتِنَا وَ
 أَهْلِ دِينِنَا بَجِيْعًا مَنْ سَلَفَ مِنْهُمْ وَمَنْ غَيَّرَ إِلَى يَوْمِ الْقِيَمَةِ أَلَّا هُمْ
 صَلَّى عَلَى مُحَمَّدٍ نَبَيِّنَا وَآلِهِ كَمَا صَلَّيْتَ عَلَى مَلَكِتِكَ الْمُقْرَبِيْنَ وَصَلَّى
 عَلَيْهِ وَآلِهِ كَمَا صَلَّيْتَ عَلَى آنِيَاءِكَ الْمُرْسَلِيْنَ وَصَلَّى عَلَيْهِ
 وَآلِهِ كَمَا صَلَّيْتَ عَلَى عِبَادَكَ الصَّابِيْكِيْنَ وَأَفْضَلَ مَنْ
 ذَلِكَ يَارَبَّ الْعَالَمِيْنَ صَلَوَةً تَبَلَّغُنَا بِرَكَتِهَا وَبِنَا لَنَا نَفْعُهَا

verily Thy bounty doth not diminish. and Thy stores suffer no loss—nay they continue to bless ; and verily, the mines of Thy benevolence do not exhaust ; and certainly, Thy gifts are the most agreeable gifts.

O Lord bless Mohammad and his Al (family) and write down for us reward similar to the rewards of those who observed the fasts of Ramazan and adored Thee in it, till the day of resurrection.

O Lord, verily, we repent unto Thee—in the day of our breakfast, which Thou hast ordained to be a festival and joy for the true-believers, and a (day of) gathering and congregation for the people of Thy creed—of every sins we committed, or wrong we did in the past, and of evil notions we entertained : the repentance of him who doth not secretly wish to return to sin ; and who will not, thereafter, revert to any guilt—a sincere repentance free from doubt and uncertainty. Therefore, accept it from us, and be pleased with us, and confirm us in it.

O Lord give us the dread of the threatened punishment and the longing for the promised reward, till we get a foretaste of that (happiness) which we beg of Thee, and of that pain from which we seek Thy shelter : And let us be, in Thy sight, of those that repent, whom Thou hast entitled to Thy love and whose return to Thy service Thou hast accepted—O most equitable ! O Lord forgive our fathers and our mothers and all the people of our creed, such of them as have passed away and such as are to come, till the day of resurrection.

O Lord bless Mohammad, our Prophet, and his Al (family) as Thou didst bless the angels, nigh unto Thee ; and bless him and his Al (family) as Thou didst bless Thy prophets, whom Thou didst send ; and bless him and his Al (family) as Thou didst bless Thy righteous servants, and (bless him) more than this O Lord of the universe, (with) a blessing the auspiciousness of which may reach us, and the benefits of which may comprise us, and on account of which

وَيُسْتَجَابُ لَهَا دُعَاءُنَا وَنَلَادُكَ أَكْبَرُ مَمَنْ رُغِبَ إِلَيْهِ وَأَكْفَرُ
 مَمَنْ تُوْكِلُ عَلَيْهِ وَأَعْظَمُ مَمَنْ سُئِلَ مِنْ فَضْلِهِ وَأَنْتَ
 عَلَى كُلِّ شَيْءٍ مَوْلَانِنَا

our prayers may be heard: Verily, Thou art the most generous of those to whom requests are made, and the most sufficient of those on whom reliance is placed, and the most bountiful of those whose bounty is applied for; and Thou hast power for all things !

وَكَانَتْ كَحَادِيَّةُ السَّلَّكِ فِي الْفَضْرِ كَذَلِكَ

مُرْضِبِ الْعَلَمِ، قَبْرِ قَاءِ الْمَاءِ، أَسْتَبْلِقْ بَلَيْلَةَ وَفِي هَذِهِ الْجَمِيعَةِ فَعَلَى

يَا مَنْ يَرْحَمُ مَنْ لَا يَرْحِمُ الْعِبَادَ وَيَا مَنْ يَقْبِلُ مَنْ لَا يَقْبِلُهُ
 الْبِلَادُ وَيَا مَنْ لَا يَحْتَقِرُ أَهْلَ الْحَاجَةِ إِلَيْهِ وَيَا مَنْ لَا يَخْيِبُ
 الْمُلْجَاهِينَ عَلَيْهِ وَيَا مَنْ لَا يَبْعَثُهُ بِالرَّدِّ أَهْلَ الدَّلَالَةِ عَلَيْهِ وَيَا مَنْ يَجْتَهِمُ
 صَرْفِيْرَ مَا يَتَحْتَ يَدِهِ وَلِشَدْرِ تِسِيرَ مَا يَعْمَلُهُ وَيَا مَنْ شَكَرَ عَلَى الْقَلِيلِ وَيَعْجَازِي
 بِالْجَلِيلِ وَيَا مَنْ يَدْنُو إِلَى مَنْ دَنِيَ مِنْهُ وَيَا مَنْ يَدْعُو إِلَى نَفْسِهِ
 مَنْ أَدْبَرَ عَنْهُ وَوَيَا مَنْ لَا يَعْتَدُ التَّعْدَةَ وَلَا يَبْرُدُ بِالنَّقْمَةَ وَ
 يَا مَنْ يُشَرِّمُ الْحَسَنَةَ حَتَّى يُنْسِيَهَا وَيَجْمَعُ زَمَنَ السَّيِّعَةِ حَتَّى
 يُعْفِيَهَا إِنْصَرَفَتْ الْأَمَالُ دُونَ مَدَى كَرْمِكِيْرِيَّ الْحَاجَاتِ وَ
 امْتَلَاتُ بَقِيَّسِ جُودِكِيْرِيَّ أَوْعِيَّةُ الْطَّلَبَاتِ وَتَفَسَّتْ دُونَ
 بُلُوغِ نَعْتِكَ الصِّيقَاتِ فَلَأَقْتَلُ الْعُلُوَّا لِأَعْلَى فَوَقَ كُلُّ عَالٍ وَ
 الْجَلَالُ لَا يَجِدُ فَوَقَ كُلُّ جَلَالِيْرِيَّ كُلُّ جَلِيلٍ عِنْدَكِيْرِيَّ صَغِيرٍ وَكُلُّ
 شَوْرِيْفِيْرِيَّ جَهِيْرِيْرِيَّ شَرِيفِيْرِيَّ حَقِيرِيْرِيَّ خَابَ الْوَاقِدُونَ عَلَى غَيْرِكِيْرِيَّ وَخَيْرِ
 الْمُتَعَرِّضُونَ لِلَّالَكَ

**46. A prayer he used to offer standing and facing
the Qiblah,¹ on the day of Idul Fitr,² after
finishing the regular service,
and on Fridays.**

O Thou who dost pity him whom the creatures do not pity ; and O Thou who acceptest him whom the cities ³ do not accept ; and O Thou who dost not scorn those having need ⁴ toward Thee ; and O Thou who dost not disappoint those who cry unto Thee ; and O Thou who dost not reject those who rely on Thee ; ⁵ and O Thou who acceptest even a small offering made to Thee, and rewardest even the smallest service that is done for Thee ; and O Thou who art grateful even for the least obedience and givest great rewards in return ; and O Thou who drawest nigh toward him who approacheth Thee ; and O Thou who callest back to Thyself him who turneth away from Thee ; and O Thou who dost not alter Thy blessing and dost not make haste to punish ; and O Thou who causest virtue to bear fruit so as to make it grow, and dost overlook vice so as to forgive it : The hopes returned fulfilled from the reservior of Thy generosity, and the vessels of requests got filled up with the profusion of Thy liberality, and the attributes failed to express Thy praise !

Therefore, unto Thee belongeth the most exalted rank, far above every height ; and the most majestic glory, far above every glory ! Every great one is small beside Thee, and every possessor of dignity is insignificant by the side of Thy dignity :

Disappointed were those that waited upon others than Thee ; and suffered loss those who presented themselves,

1. The direction of Caabah, the mosque at Mecca, to which the Moslems turn their faces when praying.
2. The festival of breakfast which takes place on the first day of the month following Ramazan.
3. Those cast out by their community and exiled from their homes.
4. Those who have to request Thee to satisfy their need.
5. Lit. Thou dost not reject those who rely on Thee by smiting them on their foreheads.

وَضَاعَ الْمُلْسُونَ إِلَّا بِكَ وَأَجَدَ بِالْمُتَّجَهُونَ
 إِلَّا مَنْ اتَّجَهَ فَضْلَكَ بِأَيْدِكَ مَفْتُوحٌ لِلرَّاغِبِينَ وَجُوَدُكَ
 مُبَاحٌ لِلْسَّاهِلِيْنَ وَإِغْاثَتَكَ قَرِيبَةٌ مِنَ الْمُسْتَغْيَثِيْنَ لَا يَخِيَّبُ
 مِنْكَ الْأَمْلُونَ وَلَا يَنْسَأُ مِنْ عَطَاءِكَ الْمُسْعَرِ ضُرُونَ
 وَلَا يَشْقَى بِنِقْمَتِكَ الْمُسْتَغْرِفُونَ سَرْقَكَ مَبْسُوطًا لِسَمَنَ
 عَصَاكَ وَحِلْمُكَ مُعْتَرِضٌ لِمَنْ نَأَوَ إِعْدَادُكَ الْأَحْسَانُ
 إِلَى الْمُسْتَهْيَنَ وَسُنْتَكَ إِلَى بُقَاءِ عَلَى الْمُعْتَدِيْنَ حَتَّى لَقَدَ
 غَرَّنَهُمْ أَنَّكَ عَنِ الرُّجُوعِ وَصَدَّهُمْ إِمْهَاكَ عَنِ
 النُّزُوعِ وَإِنَّهَا تَأْتِيَتِ بِهِمْ لِيَفْيِئُوا إِلَى آمْرِكَ وَأَهْلِهِمْ
 ثِقَةً يَدْعُوا مُلْكِكَ فَمَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ خَتَّمَتْ
 لَهُمْ وَمَنْ كَانَ مِنْ أَهْلِ الشَّقاوَةِ خَذَلَتْهُ تَهَاكُمْ
 صَائِرُونَ إِلَى حُكْمِكَ وَأَمْرُهُمْ أَيْلَهُ تَأْلِيَ آمْرِكَ لَمْ يَهِنْ
 عَلَى طُولِ مُدَّتِهِمْ سُلْطَانُكَ وَلَمْ يَنْحَضْ لِتَرْكِهِ مُعَاجِلَتِهِمْ بِهَذَا

save those that presented themselves unto Thee; and lost were all visitors except Thine; and famine-stricken were the seekers after gain except those that sought profit from Thy bounty.

Thy gate is (always) open for the willing, and Thy bounty is not withheld from those that beg, and Thy redress is nigh to those that ask for redress:

The hopeful are not disappointed by Thee, and those who present themselves (unto Thee) do not despair of Thy bounty, and those that beg for pardon are not rendered unlucky by Thy vengeance.

Thy gift ¹ extends (even) to him who disobeyed Thee, and Thy forbearance is ready for him who was inimical to Thee.

It is Thy custom to do good to the wrongdoers, and it is Thy practice to tolerate the transgressors; so much so that Thy forbearance hath lurel them awry from repentance, and Thy toleration hath kept them back from abandoning (sin).

And, verily, Thou didst bar with them that they may return to Thy service, and gavest them time (to reform) relying on Thy eternal sovereignty.

Therefore, those that were worthy of good luck ² were confirmed in it by Thee, and those that deserved ill luck ³ were disgraced by Thee for that reason:

All of them are moving toward Thy judgement, and their affairs are bound to return to Thy decree:

Thy authority was not weakened by length of their duration, and Thy argument was not made ineffectual by delaying their punishment :

1. Subsistence.

2. On account of their virtue.

3. On account of their vice.

بِحِجْنُكَ قَائِمَةٌ لَا تُنْهِي حَضُّ وَسُلْطَانُكَ ثَابِتٌ لَا يَرْفَعُ
 فَالْوَيْلُ لِلَّذِي أَثْمَى لِمَنْ جَنَحَ عَنْكَ وَأَخْتَبَرَ الْحَادِلَةَ مِنْ خَانَةِ
 مِنْكَ وَالشَّقَاءِ الْأَشْقَى لِمَنْ اغْتَرَبَ إِلَيْكَ مَا أَكْتَرَ تَصْرِفَةَ
 فِي عَدَاءِكَ وَمَا أَطْوَلَ تَرَدَّدَهُ فِي عِقَابِكَ وَمَا أَبْعَدَ
 غَایَتَهُ مِنَ الْفَرَجِ وَمَا أَقْنَطَهُ مِنْ سُهُولَةِ الْمَخْرِجِ عَدَلَ لَا
 مِنْ قَضَاءِكَ لَا تَجُورُ فِيهِ وَإِنْصَافًا مِنْ حُكْمِكَ لَا تَنْهَا
 عَلَيْهِ فَقَدْ ظَاهَرَتِ الْجُنُوحُ وَأَبْلَيْتِ الْأَعْدَارَ وَقَدْ تَقْدَمْتَ
 بِالْوَعِيدِ وَتَلَطَّفْتَ فِي التَّرَعِيبِ وَضَرَبْتَ لَا مُشَالَ قَأَ
 أَطْلَمْتَ الْأُمَّالَ وَأَخْرَتَ وَأَنْتَ مُسْتَطِيمٌ لِلْمُعَاجلَةِ وَ
 تَأْتَيْتَ وَأَنْتَ مَلِئُ بِالْمُبَادَرَةِ لَمْ تَكُنْ أَنَا تُكَفَّ عَمَّا
 وَلَا أَمْهَالُكَ وَهُنَّا وَلَا أَمْسَا كُلَّ قَغْلَةَ كَوْهٌ وَلَا أَنْتَظَ أَمْرَكَ
 مَدَارِكَ بَلْ لِتَكُونَ مُحِيطًا كَبُلَّعَ وَكَرْمًا كَمَلَ وَإِحْسَانًا كَأَوْفَى
 وَنِصْنَاثًا أَنْتَ كُلُّ ذِلْكَ كَانَ وَلَمْ تَنْوِلْ وَهُوَ كَائِنٌ وَلَا تَوَانَ

Thy argument is too strong ¹ to become futile, and Thy authority too firm to suffer decay !

Therefore, everlasting woe to him who turned away from Thee, and disgracing failure to him who was refused by Thee, and worst of lucks to him who behaved proudly with Thee.

How protracted his suffering ² in Thy torment, and how long his continuance ³ in Thy chastisement ! and how distant his term (of punishment) from deliverance ! and how hopeless he of the facility of escape !—*all this being the result* of the justness of Thy decree wherein Thou dost not oppress, and of the equity of Thy sentence wherein Thou dost not tyrannize :

For, surely, Thou hast clearly set forth Thy arguments, and hast rendered excuses unavailable.

And, verily, Thou hast given warning before hand, ⁴ and hast been kind in encouraging, and hast propounded parables and prolonged leisure :

And Thou didst delay (punishment) whilst Thou hadst power to hasten it, and Thou didst tarry whilst Thou hadst power to be quick :

Thy delay was not due to inability nor Thy toleration ⁵ to weakness, nor Thy forbearance to negligence, nor Thy patience to complaisance. Nay, it was with a view that Thy argument may become more conclusive, and Thy generosity more perfect, and Thy goodness more abundant and Thy favour more complete: All this was and it never ceased, and it shall ever continue and never cease !

1. Firmly established.
2. Lit. subjection to changes.
3. Lit. moving about.
4. Lit. threatened etc.
5. The granting of leisure.

مَحْتَلَقَ أَجَلٌ مِنْ أَجَلٍ تُوْصَفُ بِكُلِّهَا وَمَجْدُكَ أَرْفَعُ مِنْ أَرْفَعِ
 يَحْدَدُ بِكُنْهِهِ وَنَعْمَتُكَ أَكْثَرُ مِنْ أَنْ تَحْصُى بِإِسْرِهَا وَ
 إِحْسَانُكَ أَكْثَرُ مِنْ أَنْ تُشْكَرُ عَلَى آقِلِهِ وَفَتْدُ قَصَرَتِيَ
 السُّكُوتُ عَنْ تَحْمِيدِكَ وَقَهْقِهَتِيُ الْأَمْسَاكُ عَنْ تَبْهِيدِكَ +
 وَقُصَارَاتِي الْأَقْرَارُ بِالْمُسُورِ وَبِالْخُصُوعِ لَرَغْبَةِ يَاهِيَ
 بَلْ بَعْزَافَهَا أَنَا ذَا أَوْمَكِ بِالْوَفَادَةِ وَأَسْلَكَ حُسْنَ
 الرِّفَادَةِ فَصَلَّى عَلَى مُحَمَّدٍ وَآلِهِ وَاسْمَعْ تَجْوَاهِيَ وَاسْتَجِبْ
 دُعَاهِيَ وَلَا تَخْدِمْ يَوْمِي بِخَيْبَتِي وَلَا تَجْهِيَ دَالِرَدِي مَسْلَهَيَ
 وَأَكْرِمَ مِنْ عِنْدِكَ مُنْصَرِي فِي قَدِيلَكَ مُنْقَلِي إِثْلَكَ
 غَيْرُ صَانِقِي نِسَاتُرِيُّ وَلَا عَاجِزِي عَنْتَسْلُ وَأَنْتَ عَلَى كُلِّ
 شَيْءٍ قَدِيرٌ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Thy argument is too glorious to be completely described, and Thy Majesty too sublime to be intrinsically defined, and Thy blessings too many to be exhaustively reckoned, and Thy benevolence so abundant that even the least of it cannot be thanked for sufficiently.

And verily silence has rendered me unable to praise Thee, and want of practice ¹ hath made me ² unfit to glorify Thee. The utmost I can do is to acknowledge my helplessness and my humility—not willingly O Lord but owing to inability.

Therefore, behold me now I resolve to approach Thee, and beg of Thee handsome assistance !

Therefore, bless Mohammad and his Al (family) and listen to my secret (request), and answer my prayer, and do not let my day end in my disappointment, and do not smite me on the brow by rejecting my petition, and let my return from Thee and my coming back to Thee be honourable.

Verily Thou dost not stint that which Thou reslest, nor art Thou powerless to grant what is begged of Thee, and Thou hast power over all things :

And there is no power anl no strength except from God, the High, the Great !

1. The word *imsak* may be translated as " keeping back from doing anything."

2. Or made me dumb or caused me to forget, i. e. the want of practice has made me dumb so that I cannot glorify Thee.

وَكَانَتْ مُرْسَلَةً مُهَمَّةً إِلَيْهِ السَّمْعُ لَا قُوَّةَ إِلَّا مَعَهُ

الْحَمْدُ يَلْهُو تَرَتِيْلَ الْعَالَمَيْنَ أَلَّاهُمَّ لَكَ الْحَمْدُ بَلَيْعُ السَّمْعَ وَآمِنَةُ
 وَالْأَرْضِ ذَلِكَ الْجَلَالُ وَالْأَنْكَارَ مَرَبُّ الْأَرْبَابِ وَاللهُ كُلُّ مَا تُوْبَهُ
 وَخَالِقُ كُلِّ خَلْقٍ وَوَارِثُ كُلِّ شَيْءٍ لَيْسَ كَمِثْلِهِ شَيْءٌ وَلَا يَعْزُبُ عَنْهُ
 عِلْمُ شَيْءٍ وَهُوَ كُلُّ شَيْءٍ فَعِيطَ وَهُوَ عَلَى كُلِّ شَيْءٍ رَّقِيبٌ أَنْتَ اللهُ لَا إِلَهَ
 إِلَّا أَنْتَ أَلَّاهُمْ الْمُتَوَجِّهُ الْفَرْدُ الْمُنْفَرِدُ وَأَنْتَ اللهُ لَا إِلَهَ إِلَّا
 أَنْتَ الْكَوِيمُ الْمُتَكَبِّرُ مَا الْعَظِيمُ مَا الْمُتَعَظِّمُ الْكَبِيرُ الْمُتَكَبِّرُ وَأَنْتَ اللهُ
 لَا إِلَهَ أَنْتَ الْعَلِيُّ الْمُتَعَالُ الشَّدِيدُ الْمُحَالُ وَأَنْتَ اللهُ لَا إِلَهَ
 إِلَّا أَنْتَ الرَّحْمَنُ الرَّحِيمُ الْعَلِيُّمُ الْحَكِيمُ وَأَنْتَ اللهُ لَا إِلَهَ
 إِلَّا أَنْتَ السَّمِيعُ الْبَصِيرُ الْقَدِيرُ الْخَبِيرُ وَأَنْتَ اللهُ لَا إِلَهَ
 إِلَّا أَنْتَ الْكَوِيمُ الْأَكْرَمُ الْدَّائِمُ لِلَّادُ وَمَرُ وَأَنْتَ اللهُ لَا إِلَهَ
 إِلَّا أَنْتَ الْأَوَّلُ قَبْلَ كُلِّ أَحَدٍ وَالْآخِرُ بَعْدَ كُلِّ عَدَدٍ

47. His prayer on the day of Arafah. ¹

Praise be to God, the Lord of the worlds ! Praise be to Thee O Creator of the heavens and the earth, Possessor of Glory and Honour, Lord of Lords, and God of everything that is worshipped ² and the Creator of every creature and Heir ³ to everything :

There is no thing like unto Thee, ⁴ and the knowledge of nothing is hidden from Thee, and Thou surroundest everything, ⁵ and keepest watch over all things.

Thou art God, there is no God but Thee, the One, the Alone the Single, the Unique !

And Thou art God, there is no God except Thee, the Gracious, the Bountiful, the Glorious, the Honourable the Great, the Exalted !

And Thou art God, there is no God but Thee, the High, the Exalted, the Master of mighty torment ! ⁶

And Thou art God, there is no God but Thee, the Compassionate, the Merciful, the Knowing, the Wise !

And Thou art God, there is no God but Thee, the Hearing, the Seeing, the Eternal, the Intelligent ! ⁷

And Thou art God, there is no God but Thee, the Respected, the most Honorable, the Everlasting, the most Eternal !

And Thou art God, there is no God but Thee, the First before every unit and the Last after every number !

1. The 9th of Zulhijjah, the month of pilgrimage, the last month of the Arabic year ; so called because on that day the pilgrims halt at Arafat, a place about 12 miles from Mecca.
2. e. g. the sun, the fire, etc. worshipped by pagans.
3. The final owner.
4. The pronoun of the 3rd person has been changed into that of the 2nd person, in this and subsequent sentences.
5. i. e. nothing is absent from Thy knowledge.
6. Or power.
7. Well-informed.

وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ اللَّهُ أَنْتِ فِي عُلُوِّهِ وَالْعَالَمُ فِي
 دُنْيَهُ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ ذُو الْبَهَاءِ وَالْمَجِيدُ وَالْكَبِيرُ يَعْلَمُ
 وَالْحَمْدُ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ اللَّهُ أَنْتَ الَّذِي أَنْشَأْتَ الْأَشْيَاءَ
 مِنْ غَيْرِ سِيَّعٍ وَصَوَّرْتَ مَا صَوَّرْتَ مِنْ غَيْرِ مِثَالٍ وَابْتَدَعْتَ
 الْمُبْتَدَعَاتِ بِلَا احْتِنَاءٍ أَنْتَ اللَّهُ أَيُّ قَدَرْتَ كُلَّ شَيْءٍ
 تَقْدِيرًا وَتَسْرُتَ كُلَّ شَيْءٍ تَسْبِيرًا وَدَبَرْتَ مَا دُفِنَكَ
 تَدْبِيرًا أَنْتَ اللَّهُ أَيُّ الْمُعْنَافَ عَلَى خَلْقِكَ شَرِيكٌ وَلَمْ
 يُعَاذْرْكَ فِي أَمْرِكَ وَزَيْرٌ وَلَمْ يَكُنْ لَّكَ مُشَاهِدٌ وَلَا نَظِيرٌ
 أَنْتَ اللَّهُ أَيُّ أَرْدَدْتَ فَكَانَ حَتَّىٰ مَا أَرْدَدْتَ وَقَضَيْتَ فَكَانَ
 عَدْلًا مَا قَضَيْتَ وَحَكَمْتَ فَكَانَ نِصْفًا مَا حَكَمْتَ أَنْتَ
 اللَّهُ أَيَّ يَحْوِيْكَ مَكَانٌ وَلَمْ يَقُمْ لِسُلْطَانٍ كَسْلَانٍ
 وَلَمْ يَعِيْكَ بُرْهَانٌ وَلَا بَيْانٌ أَنْتَ اللَّهُ أَحْصَيْتَ كُلَّ
 شَيْءٍ عَدْدًا وَجَعَلْتَ لِكُلِّ شَيْءٍ أَمْدَادًا وَقَدَرْتَ كُلَّ شَيْءٍ
 تَقْدِيرًا أَنْتَ اللَّهُ أَيُّ صُرَّتِ الْأَوْهَامُ عَنْ ذَا تَبَيَّنَكَ وَ
 تَعْزَزَتِ الْأَفَاهُ مُنْكِنٌ لِيَقِنَّكَ وَلَمْ تُدْرِكَ الْأَبْصَارُ مَوْضِعَ آيَتِيَكَ
 أَنْتَ اللَّهُ لَا تَحْدُلْ فَكَوْنَتْ حَمْدُ وَدًا وَلَمْ تُمْثِلْ فَكَوْنَتْ مَوْجُودًا

And Thou art God, there is no God but Thee, the nigh in Thy sublimity, and the sublime in Thy nearness !

And Thou art God, there is no God but Thee, the possessor of all goodness, glory, and majesty, and worthy of all praise !

And Thou art God, there is no God but Thee, who didst create things without suggestion, and didst shape whatever Thou didst shape without any model, and didst invent the things invented without following any example.

It is Thou who didst measure everything by proper measure, and didst make everything easy as it deserved; and didst manage everything, beside Thyself, as it required to be managed.

It is Thou whom no joint-worker helped in creating, nor did any vazir assist Thee in Thy affairs, nor was there any eye-witness with Thee, nor peer.

It is Thou who didst resolve, and whatever Thou didst resolve was firm; and didst decree, and whatever Thou didst decree was just; and didst command, and whatever Thou didst command was equitable !

It is Thou whom space doth not contain, and no sovereign ever rose to dispute Thy sovereignty; neither did any argument ever defeat Thee, nor explanation !

It is Thou who hast exhaustively counted all things, and hast fixed a duration for everything, and hast measured everything by proper measure.

It is Thou whose personality imagination failed to reach, and reason failed to judge Thy quality, and eyes never perceived Thy whereabouts !

It is Thou who canst not be defined, for then Thou wouldst have been finite; and Thou wast never compared, for then Thou wouldst have been perceptible; and Thou didst

وَلَمْ تَلِدْ فَتَلَوْنَ مَوْلَوْدًا أَنْتِ الَّذِي لَا يَضْلِلُ مَعَكَ فَيَعْاِنِدَ لَكَ
 وَلَا يَعْدُلَ لَكَ فَيُكَابِرُكَ وَلَا يَنْتَلِكَ تَقْبِعًا يَضْلُكَ أَنْتِ الَّذِي
 أَبْتَدَأْ وَأَخْتَرَعَ وَأَسْتَحْدَدَتَ وَأَبْتَدَعَ وَأَحْسَنَ صُنْعَ مَا صَنَعَ
 سُبْحَانَكَ مَا أَجْلَقَ شَاءَنَكَ وَأَسْنَى فِي الْأَمَّاْكِنَ مَكَانَكَ قَ
 أَصْدَعَ يَا لَحْقَ قُرْقَانَكَ سُبْحَانَكَ مِنْ لَطِيفِي مَا الْطَفَكَ
 وَدَعْوَفِي مَا أَرْوَفَكَ وَحَلِيلِي مَا أَعْرَفَكَ سُبْحَانَكَ مِنْ قَلِيلِي
 مَا أَمْنَعَكَ وَجَوَادِي مَا أَوْسَعَكَ وَرَفِيعِي مَا أَرْفَعَكَ ذُو الْبَهَاءَ
 وَالْمَجْدِ وَالْكَبْرِيَاءِ وَالْحَمْدِ سُبْحَانَكَ بَسْطَتَ يَا لَخَيْرَ الْمَتَّ
 يَدَكَ وَعَرِفَتِ الْمَهْدَاءِيَةُ مِنْ عِنْدِكَ وَفَمِنِ الْقَسَّالَةِ لِدِيْنِي
 أَوْ دُنْيَا وَجَدَكَ سُبْحَانَكَ حَضَرَكَ مَنْ جَرَى فِي عِلْمِكَ وَ
 حَشَمَ لِعَظَمَتِكَ مَا دُونَ عَرْشِكَ وَأَنْقَادَ لِلْتَّسْلِيمِ لَكَ كُلُّ
 خَلْقَكَ سُبْحَانَكَ لَا تُخْسِنَ وَلَا تُنْسِنَ وَلَا تُنْكَدَ وَلَا تُنْمَاطَ

never beget, for then Thou wouldest have been (a thing) begotten ! ¹

It is Thou who hast no opposite that may contend with Thee ; and Thou hast no equal that may prevail over Thee, and no peer that may vie with Thee.

It is Thou, who didst originate, invent, create and bring into being and didst make handsomely whatever Thou didst make.

Holiness to Thee ! How sublime is Thy dignity, and how high among places is Thy place, and what a manifestation of truth is Thy Furqan. ²

Holiness to Thee O Gracious, how gracious Thou art, and O Kind, how kind Thou art, and O Wise, how knowing Thou art !

Holiness to Thee O Monarch, how powerful art Thou ; and O Bountiful, how liberal art Thou ; and O Glorious how exalted art Thou—the possessor of all beauty, and greatness, and majesty and praise !

Holiness to Thee ! Thou hast stretched forth Thy hand to do benevolence, and guidance is obtained from Thee. Therefore whosoever besought ³ Thee for any matter sacred or secular obtained Thy hearing. ⁴

Holiness to Thee ! Whoever existed in Thy knowledge, bowed himself unto Thee ⁵ ; and whatever beneath Thy throne, humbled itself before Thy Glory ; and all Thy creatures surrendered themselves to Thy obedience !

Holiness to Thee ! Thou art not perceived, nor searched ⁶ for nor touched, nor brought near, nor removed to a distance,

1. Vide the Quran Chapter 112 Unity.

2. The Quran so called because it points out the (*farrq*) distinction between right and wrong.

3. Lit. Sought Thee.

4. Lit. Found Thee.

5. i. e. all the creatures, for everything exists in the mind of God.

6. Or felt.

وَلَا تَنَاهِي وَلَا تُجَارِي وَلَا تَخَادِعُ وَلَا تَمَاهِي
 بِيَنْيَلَكَ حَدَّ وَأَمْرُكَ رَشَدٌ وَأَنْتَ حَمِيَّ صَمَدُ
 سُجَانَكَ قَوْلَكَ حُلْمٌ وَقَضَاوَلَكَ حَنْمٌ وَإِرَادَتُكَ عَزْمٌ
 سُجَانَكَ لَرَادَ لِمَشِيَّتِكَ وَلَا مُبَدِّلَ لِكَلِمَاتِكَ سُجَانَكَ
 بَاهِرَ لِلْأَيَّاتِ فَاطِرَ السَّمَاوَاتِ بَارِئَ النَّسَمَاتِ لَكَ الْحَمْدُ
 حَمْدًا يَدُ وَمُبِدَّا مِنْكَ وَلَكَ الْحَمْدُ حَمْدًا خَالِدًا
 بِسْعَيْتِكَ وَلَكَ الْحَمْدُ حَمْدًا يَوْازِي صُنْعَكَ وَلَكَ الْحَمْدُ
 حَمْدًا يَزِيدُ عَلَى رِضَاكَ وَلَكَ الْحَمْدُ حَمْدًا مَعَ حَمْدِي
 كُلِّ حَامِدٍ وَشُكْرًا يَقْصُرُ عَنْهُ شُكْرُ كُلِّ شَاكِرٍ حَمْدَ كُلِّ
 لَا يَنْبَغِي إِلَّا لَكَ وَلَا يُقْرَبُ يَهُ إِلَّا إِلَيْكَ حَمْدًا
 يُسْتَدَأْمُرُ بِهِ الْأَوَّلُ وَيُسْتَدَعِي يَهُ دُوَّا مَلَأَ خِرِ حَمْدًا
 يَتَضَاعِفُ عَلَى كُرُورِ الْأَنْزِ مِنَّهُ وَيَنْلَيْدَ أَضْعَافًا شَرَادِيَّة

nor disputed with, nor oppressed, nor fought with, nor imposed upon, nor deceived !

Holiness to Thee ! Thy path is straight, and Thy command righteous ; and Thou art Living and Wantless !

Holiness to Thee ! Thy speech is firm, and Thy decree inevitable, and Thy resolution decisive !

Holiness To Thee ! There is none to reject Thy will, and none to alter Thy words !

Holiness to Thee O possessor of manifest signs, Creator of the heavens and of life ! ¹

Praise be to Thee, a praise as lasting as Thy existence ; and praise be to Thee, a praise as enduring as Thy blessings ; and praise be to Thee, a praise to match Thy goodness ; ² and praise be to Thee, a praise that would increase Thy satisfaction ; and praise be to Thee a praise that would compete with the praise of every praiser, and a gratitude that would surpass the gratitude of every thanksgiver :

A praise that would become none but Thee, and where-with none is approached except Thee :

A praise which may secure the continuance of former (blessings), and whereby permanence of the future (rewards) may be requested : ³

A praise that would go on multiplying with revolutions of the times, and would go on increasing by successive additions :

1. Lit. Lives or spirits, spiritual beings or creatures having soul, or life generally.

2. Or Thy workmanship.

3. The passage may also be rendered as follows :—

A praise whereby permanence of its beginning may be secured and whereby its subsequent continuance may be requested.

The pronoun it refers to *praise*.

حَمْدًا لِّيَغْزِيْنَ اِحْصَارِهِ الْحَفْظَةُ وَيَزِيْدُ عَلَى مَا اَحْصَتْهُ
 فِي كِتَابِكَ الْكَتَبَةِ حَمْدًا لِّيُوَانِتْ عَرْشَكَ الْمُجِيدَ وَ
 يَعَايِدُكَ كُرْسِيَّكَ الرَّفِيعَ حَمْدًا لِّيَكُمْلُ لَدُكَ ثَوَابُهُ
 وَيَسْتَغْرِقُ كُلَّ جَنَّاءِ جَنَّاوَهُ حَمْدًا اَذْلَاهُرُهُ وَفُوقُهُ
 لِبَاطِنِهِ وَبَاطِنُهُ وَفُقُّ لِصِدْرِ الْنِبَّةِ فِيْهِ حَمْدًا
 لَمْ يَحْمَدْ لَكَ خَلْقُ مِثْلِهِ وَلَا يَعْرِفُ اَحَدٌ سِقَ الْكَ
 قَضْلَهُ حَمْدًا يُعَانِ مِنْ اِجْتَهَدِ فِيْ تَعْدِيْدِهِ وَ
 يُؤَيْدُ مِنْ آغْرِقَ تَرْزَعَانِيْ تَوْفِيْتِهِ حَمْدًا اِيجَمِعُ
 مَا خَلَقْتَ مِنَ الْحَمْدِ وَيَنْتَظِمُ مَا اَنْتَ خَالِقُهُ مِنْ
 بَعْدِ حَمْدًا لَّا حَمْدًا قَرْبَ اِلَى قَوْلِكَ مِنْهُ وَ
 لَا حَمْدُ مِنْ يَحْمَدُ لَكَ بِهِ حَمْدًا يُوْحِبُ لِكَرَمَكَ
 الْمَرِيْدَ يُوْفُوْسَهُ وَتَصِلُّهُ يَمِرِيْدَ بَعْدَ مَرِيْدَ طَوْلًا
 مِنْكَ حَمْدًا يَحْبُّ لِكَرَمِ وَجْهَكَ وَيَقَابِلُ عَزَّ جَلَّ لَكَ

A praise which the *keepers of accounts*¹ would fail to count, and which would exceed the record kept by the writers² in Thy book :³

A praise that would suit Thy Supreme Arsh (Throne), and would become Thy exalted Kursi (Chair) :

A praise whose recompense from Thee would be perfect, and whose reward would surpass⁴ every other reward :

A praise whose outward would agree with its inward, and whose inward would harmonise with sincerity of the motive underlying it :

A praise with the like of which no creature ever praised Thee, and whose excellence is known to none other besides Thee :

Such a praise that he who endeavours to count it would be helped, and he who tries his best to reckon it exhaustively would be assisted :

A praise that would comprise whatever Thou hast created of the praise, and would string together what Thou wilt create afterwards :

A praise than which no praise would be nearer to Thy word,⁵ and no praiser greater than him who praiseth Thee with it :

A praise the abundance of which would entitle the praiser to further reward from Thy bounty, and to which Thou wouldst add increment after increment from Thy liberality :

A praise that would become the Honour of Thy countenance, and suit the Glory of Thy Majesty !

1 & 2. The angels who keep accounts and record of good actions.

3. The tablet or book in which the records of deeds are kept.

4. Comprise.

5. i. e. The nearest approach to Thy praise in Thy own words as set forth in the Quran.

رَبِّ صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ الْمُنْتَجَبُ الْمُصَدَّقُ
 الْمَكْرُمُ الْمُقْرَبُ أَفْضَلُ صَلَواتِكَ وَبَارِكْ عَلَيْهِ أَتَمَّ
 بَرَكَاتِكَ وَتَرَحَّمْ عَلَيْهِ أَمْتَعْ رَحْمَاتِكَ رَبِّ صَلَّى عَلَى
 مُحَمَّدٍ قَالَ لَهُ صَلَوةً زَاكِيَّةً لَا تَكُونُ صَلَوةً أَنْكَ
 مِنْهَا وَصَلَّى عَلَيْهِ صَلَوةً تَكَمِيَّةً لَا تَكُونُ صَلَوةً أَنْكَ
 مِنْهَا وَصَلَّى عَلَيْهِ صَلَوةً رَاضِيَّةً لَا تَكُونُ صَلَوةً فَوْقَهَا
 رَبِّ صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ صَلَوةً شُرُضِيَّهُ وَتَزِينَدُ
 عَلَى رِضَاهُ وَصَلَّى عَلَيْهِ صَلَوةً شُرُضِيُّكَ وَتَزِينُ عَلَى
 رِضَاكَ لَهُ وَصَلَّى عَلَيْهِ صَلَوةً لَا تَرْضَى لَهُ إِلَّا هَمَا قَدَّ
 تَرَى غَيْرَهُ لَهَا أَهْلًا رَبِّ صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ صَلَوةً تَعْجَلُ
 رِضْوَانَكَ وَتَتَصَلُّ إِلَّاصَاهَا بِقَاتِكَ وَلَا يَنْفَدِ كَمَا لَقِدْ كَلَّمَانُكَ
 رَبِّ صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ صَلَوةً تَسْتَطِمُ صَلَواتِ مَلَكِيَّاتِكَ
 وَأَنْبِيَائِكَ وَرُسُلِكَ وَأَهْلِ طَاعَتِكَ وَتَشْتَمُ عَلَى صَلَواتِ
 عِبَادَاتِكَ مِنْ حِنْكَ وَإِنْسِكَ وَأَهْلِ إِجَابَتِكَ وَتَجْتَمِعُ عَلَى صَلَوةِ
 كُلِّ مَنْ ذَرَأْتَ وَبَرَأْتَ مِنْ أَصْنَافِ خَلْقِكَ رَبِّ صَلَّى عَلَيْهِ وَ
 إِلَيْهِ صَلَوةً تَجْبِيَّطُ كُلِّ صَلَوةً سَالِفَةً وَمُسْتَأْنِفَةً وَصَلَّى عَلَيْهِ وَ
 عَلَى إِلَيْهِ صَلَوةً مَرْضِيَّةً لَكَ وَلِعَنْ دُونَكَ وَتُنْسِيَّ مَعَ
 ذَلِكَ صَلَواتِ تُضَاعِفُ مَعْهَا تِلْكَ الصَّلَواتُ عِنْدَهَا

O Lord bless Mohammad and the Al (family) of Mohammad, the elect, the chosen, the honoured who enjoy Thy nearness, with the most excellent of Thy blessings; and confer on him the most perfect of Thy favours; and favour him with the most auspicious of Thy mercies.

O Lord bless Mohammad and his Al (family) with a holy blessing, than which no blessing would be more holy; and confer on him and his Al (family) a growing favour than which no favour would be more growing; and bestow on him and his Al (family) an agreeable blessing to which no other blessing would be superior.

O Lord bless Mohammad and his Al (family) with a favour that would please him and add to his satisfaction; and confer on him a favour that would please Thee and increase Thy approbation of him; and bestow on him a favour except which Thou wouldest approve none other for him, and of which no other than him would be worthy in Thy sight.

O Lord confer on Mohammad and his Al (family) a blessing that would surpass Thy approbation, and the continuance of which would depend on Thy infinite existence, and which would never die just as Thy words shall never die.

O Lord confer on Mohammad and his Al (family) a blessing that would include the blessings of Thy angels and Thy prophets and Thy apostles and of those that obey Thee; and would comprise the blessings of Thy servants belonging to the order of genii and men and those worthy of Thy answer; and would comprehend the blessings of all the species of Thy creatures whom Thou hast created and brought into being.

O Lord bless him and his Al (family) with a blessing that would compass every blessing past and future; and confer on him and his Al (family) a blessing agreeable to Thee and others besides Thee: and, moreover, create favours with which to double these blessings, at the same time; and

وَتَزَيَّدُ هَا عَلَى كُرُورِ الْأَيَّامِ زِيَادَةً فِي تَضَارُفِهِ
 لَا يَعْدُهَا غَيْرُكَرَبِ صَلَّى عَلَى أَطَابِيبِ آهُلِ بَيْتِهِ
 الَّذِينَ اخْتَرُتْهُمْ لِأَمْرِكَ وَجَعَلْتَهُمْ خَرَنَةَ عِلْمِكَ وَ
 حَفَظَةَ دِينِكَ وَخُلَفَاءَكَ فِي أَرْضِكَ وَجَحَّاتِكَ عَلَى
 عِبَادَكَ وَظَاهَرْتَهُمْ مِنَ الرِّجْسِ وَالَّذِينَ تَطَهَّرُّ بِأَيْدِيكَ
 وَجَعَلْتَهُمُ الْوَسِيْلَةَ إِلَيْكَ وَالْمُسْلَكَ إِلَى جَنَّاتِكَ سَرَبِ
 صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ صَلَوَةٌ تُجَزِّلُ لَهُمْ هَمَّهَا مِنْ تَحْلِيلِكَ
 وَكَرَامَاتِكَ وَتُكَمِّلُ لَهُمْ أَشْيَاءَ مِنْ عَطَايَاكَ وَتُوَفِّيَّكَ
 وَتُوَفِّرُ عَلَيْهِمُ الْحَظَّةَ مِنْ عَوَادِلَكَ وَفَوَادِلَكَ سَرَبِ
 صَلَّى عَلَيْهِ وَعَلَيْهِمْ صَلَوَةٌ لَا أَمْدَنَ فِي أَوْهَمَهَا وَلَا غَایَةَ
 لَا مَدِّهَا وَلَا نَهَايَةَ لِأَخْرِهِ حَارَبَ صَلَّى عَلَيْهِمْ زَيْنَهُ عَرْشَكَ
 وَمَا دُونَهُ وَمِنْ عَسَمَوَاتِكَ وَمَا فَوْقَهُنَّ وَعَدَدَ
 أَرْضِيَّكَ وَمَا تَحْتَهُنَّ وَمَا بَيْنَهُنَّ صَلَوَةٌ تُقْرِبُهُمْ مِنْكَ
 زُلْفَى وَتَكُونُ لَكَ وَلَهُمْ رِضَى وَمُتَصَلَّةٌ يَنْظَأُ شَيْئَهُنَّ
 آبَدَ اللَّهُمَّ إِنَّكَ آيَدْتَ دِينِكَ فِي كُلِّ أَوَانٍ يَا مَامِ
 أَقْبَلَتْ عَلَيْهَا عِبَادَكَ وَمَنَارًا فِي بِلَادِكَ بَعْدَ أَنْ وَصَلَّتْ
 حَبْلَكَ وَجَحَّاتِكَ وَجَعَلَتْهُ الْنَّرِيعَةَ إِلَى رِضْوَانِكَ

with the passage of days increase them by growing increments which no one would be able to count and number except Thee.

O Lord confer favour on the holy members ¹ of his house, whom Thou hast chosen for Thy mission, and whom Thou hast made treasurers of Thy knowledge and guardians of Thy religion and Thy vicegerents in Thy earth, and Thy arguments to Thy creatures ; and whom Thou hast of Thy will, cleansed of impurity and pollution, with a thorough purification ; and whom Thou hast made to be the medium of approaching Thee and the guides ² to Thy paradise.

O Lord bless Mohammad and his Al (family) with a blessing whereby Thou mayest magnify for them Thy bounty and Thy grace ; and accomplish for them all things out of Thy gifts and additional favours, and increase for them the share of Thy rewards and benefits.

O Lord confer on him and them a favour having no limit to its beginning, and no bound to its duration and no termination to its continuance.

O Lord confer on them a blessing equal to the weight of Thy throne and whatever under it, and equal to the fulness of Thy heavens and whatever above them, and equal to the number of Thy territories and whatever under them and whatever between them,—a blessing that would bring them closer to Thee (as regards position) and would be to Thee and them a satisfaction and would always be linked to similar blessings.

O Lord, verily Thou didst, in every age, support Thy religion with an Imam, whom Thou didst establish as a sign for Thy servants, and a pillar of light in Thy cities, after having joined his string to Thine ; and Thou didst make him to be the means to Thy approbation, and didst

1. See the introduction.

2. Lit. path.

إِنَّمَا تَرَضَتْ طَاعَتْهُ وَحْدَهُ رُتْ مَعْصِيَتْهُ وَأَمْرَتْ بِإِيتَالِ
 هَمْرَهُ وَأَلَّا تَهَايَ عِنْدَهُ نَهِيَهُ وَأَنْ لَا يَتَقَدَّمَهُ مُتَقَدِّمَهُ
 لَا يَتَأَخَّرَ عَنْهُ مُتَأَخِّرَ فَهُوَ عِصَمَهُ الْلَّا إِذِنَ وَكَهْفُ
 الْمُؤْمِنِينَ وَعِرْقُهُ الْمُتَسِكِينَ وَبَهَاءُ الْعَالَمِينَ اللَّهُمَّ
 فَأَوْزِعْ لِوَلِيَّكَ شُكْرَمَا نَعْمَتْ بِهِ عَلَيْنَا وَأَوْزِعْنَا مِثْلَهُ
 فِيهِ وَأَتِهِ مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا وَأَفْتَهَ لَهُ فَتَهَا
 سَيِّرًا وَأَعْنَهُ بُرْلَنِكَ الْأَعْزَرَ وَأَسْدُ دَانْسَرَهُ وَقَوْ
 عَضْدَهُ وَرَاعِهِ بَعِينِكَ وَأَخِيهِ بِحَفْظِكَ وَانْصُرْهُ
 بِمَلْكِتِكَ وَأَمْدِدْهُ بِجُنْدِكَ الْأَغْلِبَ وَأَقْمِهِ كِتَابَكَ وَ
 حَدُودَكَ وَشَرَاعَكَ وَسُنَنَ رَسُولِكَ صَلَواتُكَ اللَّهُمَّ
 عَلَيْهِ وَإِلَهُ وَأَخْيَيْهِ مَا أَمَاتَهُ الظَّالِمُونَ مِنْ مَعَالِمِ دُنْيَاكَ
 قَاجْلُ بِهِ صَدَّ الْجَوْرِ عَنْ طَرِيقِكَ وَأَبْنَ بِهِ الْضَّرَاءَ
 عَنْ سَيِّلِكَ وَأَزْلَ بِهِ النَّاكِيَّنَ عَنْ صَرَاطِكَ وَأَهْوَتْ بِهِ
 بُغَاةَ قَصْدِكَ عَوْجَا وَأَلَنْ جَانِبَهُ لَا وَلِيَائِكَ وَأَسْطَيَدَهُ
 عَلَى آعْدَائِكَ وَهَبَ لَنَا رَأْفَتَهُ وَرَحْمَتَهُ وَتَعْظِفَهُ وَتَحْنَنَهُ
 وَاجْعَلْنَا لَهُ سَامِعِينَ مُطِيعِينَ وَفِي رِضَاهُ سَاعِينَ وَ
 إِلَى نُصْرَتِهِ وَالْمُدَافَعَةِ عَنْهُ مُكِنْفِيَّنَ وَإِلَيْكَ وَإِلَى
 رَسُولِكَ صَلَواتُكَ اللَّهُمَّ عَلَيْهِ وَإِلَهِ بَدْلِكَ مُتَقَرِّيَّنَ

enjoin obedience to him, and dissuade by threat from disobeying him ; and didst command to obey his order and to refrain at his prohibition ; and that no seeker after precedence should seek precedence over him, and no seeker after succession should lag behind him :

Therefore, he is the asylum of those who seek shelter, and the defender of the true-believers, and support¹ to the adherents, and light to the inhabitants of the universe.

O Lord, therefore, inspire Thy vicegerent with gratitude for the favours Thou hast conferred on us through him ; and inspire us with similar gratitude for (having) him (for our guide) ; and give him from nigh Thee well supported authority, and let him have an easy victory, and assist him with Thy most honourable support, and strengthen his back, and add power to his arm, and watch him with Thy eye, and guard him with Thy protection, and aid him with Thy angels, and succour him with Thy most victorious host ; and establish, through him, Thy Book, Thy definitions,² Thy laws, and the practices of Thy Prophet—Thy favours on him and his Al (family) :—

And revive, by means of him, the signs of Thy religion which the tyrants have abolished ; and scour off through him the rust of tyranny from Thy path ; and remove by him the hardship from Thy way, and banish those who go astray from Thy path ; and destroy through him those who wrongfully rebel against Thy straight way ;

And soften his³ heart for Thy friends, and cause his hand to stretch forth against Thy enemies ; and grant us his kindness, his lenity, his tenderness and his compassion :

And make us listen to and obey him, and endeavour to win his approbation, and be ready to assist and defend him, and thereby approach Thee and Thy Prophet—may Thy blessings descend on him and his Al (family) O Lord !

1. Lit. hanīl, i. e. one on whom men may depend for assistance and support.

2. Penal laws.

3. The Imam's.

اللَّهُمَّ وَصَلِّ عَلَى أَوْلَيَاءِهِمُ الْمُعْتَرِفِينَ يَمْقَاتُهُمُ الْمُتَبَعِينَ
 مَنْ هُجِّجَهُمُ الْمُقْتَنِينَ أَثَارَهُمُ الْمُسْتَسِكِينَ يُعْرُوْتُهُمُ
 الْمُتَسِكِّلِينَ يُوَلِّهُمُ الْمُوْتَقَائِنَ يَأْمَأْتُهُمُ الْمُسْلِمِينَ
 لَا مَيْهَمَ لِمُجْهَدِينَ فِي طَاعَتِهِمِ الْمُتَنَظِّرِينَ أَيَّامُهُمُ الْمَادِينَ
 إِلَيْهِمْ أَعْيُنُهُمُ الصَّلَواتُ الْمُبَارَكَاتُ التَّرَكِيَّاتُ التَّأْمِيَّاتُ
 الْعَادِيَاتُ الْرَّاجِحَاتُ وَسَلَمٌ عَلَيْهِمْ وَعَلَى أَرْوَاحِهِمْ وَاجْهَةُ
 عَلَى التَّقْوَى أَمْرَهُمُ وَأَصْلِحَّ لَهُمْ شُؤُنَهُمْ وَتُبْ عَلَيْهِمْ
 إِنَّكَ أَنْتَ التَّوَابُ الرَّحِيمُ وَخَيْرُ الْعَافِرِينَ وَاجْعَلْنَا
 مَعَهُمْ فِي دَارِالسَّلَامِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ
 اللَّهُمَّ هَذَا يَوْمُ عَرْفَةٍ يَوْمُ شَرْفَتَهُ وَكَرَمَتَهُ وَعَظَمَتَهُ
 نَشَرْتَ فِيهِ رَحْمَتَكَ وَمَنَّتَ فِيهِ بِعْفَوَكَ وَأَجْزَلْتَ
 فِيهِ عَطِيَّاتِكَ وَنَفَضَلتَ بِهِ عَلَى عِبَادِكَ اللَّهُمَّ وَأَنَا
 عَبْدُكَ الَّذِي حَمَّلْتَ عَلَيْهِ قَبْلَ خَلْقِكَ لَهُ وَبَعْدَ
 خَلْقِكَ إِيَّاهُ تَجْعَلْتَهُ مِنْ هَدَيْتَهُ لِدِينِكَ وَوَفَقْتَهُ
 لِحَقِّكَ وَعَصَمْتَهُ بِحَلِّكَ وَأَدْخَلْتَهُ فِي حِزْبِكَ وَأَرْشَدْتَهُ
 لِسُوا لَاتِ أَوْلَيَّاً لَكَ وَمَعَادَةً أَعْدَ إِلَيْكَ ثُمَّ أَمْرَتَهُ
 فَلَمْ يَأْتِ مِرْوَزَ جَرْتَهُ فَلَمْ يَزْجِرْ وَهَيَّتَهُ عَنْ مَعْصِيَتِكَ فَخَالَفَهُ

O Lord bless their friends who acknowledge their rank, follow their path, pursue their track,¹ depend entirely on them, are firmly attached to their friendship², follow their leadership, are resigned to their will, endeavour to serve them, expect their days³, and strain their eyes towards them⁴, with blessings auspicious, pure, growing, following one another morning and evening :

And confer peace on them and their souls, and let their aims be unanimous in virtue, and reform their conditions for their benefit, and accept their repentance ; verily Thou art the greatest acceptor of repentance, Merciful, and the best of forgivers :

And, with Thy grace, let us be with them in the abode of peace, O most merciful !

O Lord, this is the day of Arafah, a day which Thou hast ennobled, and honoured and exalted, and wherein Thou hast spread Thy mercy, and wherein Thou favourest with Thy pardon, and wherein Thou makest magnificant gifts and thereby shovest kindness to Thy servants :

And O Lord I am Thy servant whom Thou didst favour before Thou didst create him and after Thou hadst brought him into being :

Thus Thou didst make him one of those whom Thou didst guide to Thy religion ; and gavest him grace to discharge Thy due, and didst guard him with Thy protection and admit him into Thy host and guide him to love Thy friends and hate Thine enemies :

Then Thou didst command him and he failed to obey, and Thou didst check him and he did not refrain ; and Thou didst forbid him from disobeying Thee, and he disobeyed,

1. Lit. hold their handle, i. e.

2. Are their staunch friends.

3. Days of their power.

4. In expectation of their arrival and their command.

آمْرَكَ إِلَى تَهْبِيْكَ لَا مُعَانِدَةً لَكَ وَكَلَّا اسْتَكْبَرْ رَأَيْلَكَ بَلْ
دَعَاهُ هَوَاهُ إِلَى مَازِيْلَتَهُ وَإِلَى مَازِيْنَتَهُ وَإِلَى مَاحَدَّتَهُ
وَأَعَانَهُ عَلَى ذَلِكَ عَدْوُكَ وَعَدْوُهُ فَأَقْدَمَ عَلَيْهِ عَارِفًا
بِوَعِيْدِكَ رَاجِيَا لِعَفْوِكَ وَأَنْقَاتِجَأَ وُزِيْكَ وَكَانَ آخَرَ
عِبَادِكَ مَعَمَّا مَنَتَ عَلَيْهِ أَلَا يَفْعَلُ وَهَا آتَانَا ذَاهِبَيْنَ
يَدَيْكَ صَاغِرًا ذَلِيلًا حَاضِرًا حَسْعًا حَائِفًا مُعْتَرِفًا
بِعَظِيْمِ مِنَ الدُّنُوبِ تَحْمِلُتُهُ وَجَلِيلِ مِنَ الْخَطَايَا
أَجْتَرْمُتُهُ مُسْتَجِيْرًا اصْفَحِكَ لَاهِدًا اِبْرَحِيْكَ مُؤْقِنًا أَنَّهُ
لَا يُجِيْرُنِيْ مِنْكَ بِحُجَّيْرٍ وَلَا يَسْعَنِيْ مِنْكَ مَا يَنْعُمُ فَعَدْ
عَلَيْكَ بِمَا تَعُودُ بِهِ عَلَى مَنْ اقْتَرَفَ مِنْ تَغْيِيرِكَ وَ
جَدْ عَلَيْهِ بِمَا تَجْوِيْدِهِ عَلَى مَنْ أَلْقَى بِيَدِهِ إِلَيْكَ مِنْ
عَفْوِكَ وَامْنَنْ عَلَيْهِ بِمَا لَا يَتَعَاظِمُكَ أَنْ تَمُنَّ بِهِ عَلَى
مَنْ أَمْلَكَ مِنْ غُفْرَانِكَ وَاجْعَلْ لِيْ فِي هَذَا الْيَوْمِ
تَصْيِيْبًا آنَاءُ بِهِ حَظَا مِنْ رِضْوَانِكَ وَلَا تَرْدَنِيْ صِفَرًا
إِمَّا يَنْقِلِبِ بِهِ التُّعَيْدُونَ لَكَ مِنْ عِبَادِكَ وَإِنْ
قَاتَ لَمَّا قَاتَ مُرْمَاقَ مُوْهَةً مِنَ الصَّالِحَاتِ فَقَدْ
قَدْ مُتْ تَوْحِيدَكَ وَنَفَّيْ أَلَا ضَدَادًا وَالْأَنْدَادِ

Thy command and did what was forbidden by Thee—not by way of enmity to Thee, nor contumacy against Thee! But (because) his desire invited him to that from which Thou hadst dissuaded, and towards that from which Thou hadst threatened!

And (Satan), * Thy enemy and his helped him in it, so he made attempt to do it, although he knew Thy threat, and hoped for Thy forgiveness and relied on Thy pardon!

And considering the blessings Thou hadst conferred on him, he was the fittest of Thy servants not to have done it!

And behold here I am, in Thy presence, humbled, disgraced, beseeching, crying, afraid,—confessing the heinous sins with which I have burdened myself, and the great errors I have committed!

Seeking shelter in Thy forgiveness, betaking me for refuge to Thy mercy; believing that no protector would protect me from Thee and no defender would defend me from Thee!

Therefore, confer on me that protection which Thou dost confer on him who erred; and favour me with that pardon with which Thou dost favour him who stretched forth his hand toward Thee; and bestow on me that forgiveness which Thou wouldest not deem too much to bestow on him who had hope from Thee!

And, in this day, allot me a portion whereby I may achieve a share of Thy approbation, do not turn me away without that, with which such of Thy servants as worship Thee return (laden)!

And verily, though I have not sent before hand the good deeds sent in advance by them, nevertheless, I have advanced Thy Unity and denial of opponents, equals and

* Vide the Quran Chapter V. 'Verily Satan is openly your enemy.'

قَالَ إِشْبَاعَةَ عَنْكَ وَأَتَيْتُكَ مِنَ الْأَبْوَابِ الَّتِيْ أَمْرَتَ
 أَنْ تُؤْتَ مِنْهَا وَتَقْرَبَ إِلَيْكَ بِمَا لَا يَقْرُبُ أَحَدٌ مِنْكَ
 إِلَّا بِالْتَّقْرِبِ إِلَيْهِ ثُمَّ أَتَبَعْتَ ذَلِكَ بِالْأَنَابَةِ إِلَيْكَ وَ
 الَّذِنْ تَلِّيَ قَالَ إِلَّا سِتَّاً نَاهِيَةً لَكَ وَحُسْنُ الظِّنِّ يُلْكَ وَالثِّقَةُ
 بِمَا يَعْنِدُكَ وَشَفَعَتُهُ بِرَجَائِكَ الَّذِي قَلَّ مَا يَنْهَا عَلَيْكَ
 رَاجِيَكَ وَسَلَّتُكَ مَسْأَلَةَ الْحَقِيرِ إِلَيْكَ لِيُلِّيَ الْبَائِسِ
 الْفَقِيرِ الْخَالِقِ الْمُسْتَهْلِرِ وَمَعَ ذَلِكَ خِفَةً وَنَضْرُعَةً وَ
 تَعْوِدًا وَتَلَوِّدًا لَا مُسْتَطِيلًا لَا يَتَكَبَّرُ الْمُتَكَبِّرُونَ وَلَا مُتَعَالِيَا
 يَدَ الْمُطْبِعِينَ وَلَا مُسْتَطِيلًا لِشَفَاعَةِ الشَّافِعِينَ وَ
 آنَا بَعْدَ أَقْلَى الْأَقْلَيْنَ وَأَذْلَى الْأَذْلَيْنَ وَمِثْلُ الدَّرَرَةِ
 أَوْ دُونَقَاهِيَا مَمْنُ لَمْ يَعْجِلِ الْمُسْيَئِينَ وَلَا يَنْدَهُ الْمُتَرْفِينَ
 وَيَلْمَنْ يَمْنُ بِإِقْالَةِ الْعَاشِرِيْنَ وَيَتَفَعَّلُ بِإِنْظَارِ
 الْخَالِطِيْنَ أَنَا الْمُسْنَى الْمُعْتَرِفُ الْخَالِطُ الْعَاتِرُ أَنَا الَّذِي
 أَقْدَمَ عَلَيْكَ فَجُعْتُكَ أَنَا الَّذِي عَصَاكَ مُتَعَمِّلًا أَنَا الَّذِي
 اسْتَخْفَى مِنْ عِبَادَكَ وَبَارَزَكَ أَنَا الَّذِي هَابَ عِبَادَكَ وَ
 أَعْنَتَكَ أَنَا الَّذِي لَمْ يَرْهَبْ سُلْطَوَتَكَ وَلَمْ يَخْفَ بَاسَكَ أَنَا الْجَنْجَنُ
 عَلَى نَفْسِهِ أَنَا الْمُرْتَهَنُ بِسَلْيَتَهِ أَنَا الْقَلِيلُ الْحَيَاةُ أَنَا الْكَوْنُكُلُ لِعَنَاءُ

similar to Thee : and have come to Thee through the gates through which Thou didst command to come ; and have approached Thee with that, without which none can approach Thee :

And, moreover, I have reinforced this with repentance unto Thee, and abasement and humility in Thy presence, and with good opinion of Thee and reliance on what is nigh Thee ! .

And I have coupled this with hope from Thee, which whosoever entertained was hardly ever disappointed :

And I pray unto Thee like one contemptible, disgraceful, poor, needy, timid and seeking refuge ; And, moreover, (I pray) fearfully, humbly, craving protection and imploring shelter ; neither puffed up with the pride of the haughty, nor lifted up with the conceit of the obedient; nor arrogant on account of the mediation of intercessors :

Aud after all, I am the smallest of the small, and the most insignificant of the despicable, and like an atom or even inferior to it :

Therefore, O Thou who dost not hasten to punishment the workers of evil, nor dost withhold Thy blessings from those brought up in comfort ; and O Thou who favourest the erring with pardon, and indulgest the guilty by allowing time (to mend), I have worked evil, I admit ; I have committed guilt, I have erred ; I am he who made attempt against Thee * presumptuously ; I am he who disobeyed Thee deliberately I am the man who concealed (my faults) from Thy creatures and committed them in Thy sight ; I am he who feared Thy creatures and felt secure from Thee ; I am he who did not fear Thy power and did not dread Thy wrath ; I am the transgressor against my own soul ; I am the one pledged to my penalties ; I am the possessor of little modesty and enduring distress !

* Thy commands.

يَحْقِيقَ مَرِئِيْنِ اَنْجَبْتَ مِنْ خَلْقِكَ وَبِمَنْ اَصْطَفَيْتَ لِنَفْسِكَ
 يَحْقِيقَ مَنْ اخْتَرْتَ مِنْ بَرِّيْتِكَ وَمَنْ اَجْتَبَيْتَ لِشَأْنِكَ
 يَحْقِيقَ مَنْ وَصَلَتْ طَاعَتَهُ بِطَاعَتِكَ وَمَنْ جَعَلْتَ مَعْصِيَةَ
 كَمَعْصِيَتِكَ يَحْقِيقَ مَنْ قَرَنْتَ مُوَالَاتَهُ بِمُوَالَاتِكَ وَمَنْ
 نَطَّتْ مَعَاوَاتَهُ بِمَعَاوَادِ اِتِّكَ تَغْمَدْنِيْ فِي يَوْمِيْ هَذَا
 بِمَا تَغْمَدْنِيْ بِهِ مَنْ جَاءَرَ إِلَيْكَ مُتَنَصِّلًا وَعَادَ بِاسْتِغْفارِكَ
 تَائِبًا وَتَوَلَّنِيْ بِمَا تَوَلَّ لِهِ آهَلَ طَاعَتِكَ وَالرُّلْفَى
 لَدَيْكَ وَالْمَكَانَةُ مِنْكَ وَتَوَحَّدْنِيْ بِمَا تَوَحَّدُ بِهِ مَنْ
 وَفِي بِعَهْدِكَ وَأَتَقْبَتْ نَفْسَهُ فِي ذِيْ اِتِّكَ وَاجْهَدَهَا
 فِي مَرْضَايِّكَ وَلَا تُؤَاخِذْنِيْ بِتَغْرِيْطِي فِي جَنِّيْكَ وَ
 تَعَدِّيْ طُورِي فِي حُدُودِكَ وَمُجَاوَرَةِ اَحْكَامِكَ
 وَلَا اسْتَدِرِجْنِيْ بِاِمْلَائِكَ لِيْ اسْتِدِرَكَ مَنْ مَنْعَنِيْ
 خَيْرَ مَا عِنْدَهُ وَلَمْ يُشْرِكْكَ فِي حُلُولِ نِعْمَتِهِ لِيْ وَنَهْمِيْ
 مِنْ رَقْدَةِ الْغَافِلَيْنَ وَسَنَةِ الْمُسْرِفِيْنَ وَنَعْسَةِ الْمُخَنَّوْلِيْنَ

And for the sake of him whom Thou hast chosen from Thy creation, and for him whom Thou hast elected for Thyself, and for the sake of him whom Thou hast selected from among Thy creatures, and whom Thou hast taken by preference for Thy *mission*: For the sake of him whose obedience Thou hast linked to Thine own ; and (for the sake of) him, disobedience to whom Thou countest as disobedience to Thee ; and for the sake of him whose love Thou hast placed nigh to Thine own ; and him whose enmity Thou hast fastened to Thine own, protect me, in this day of my life, as Thou dost protect him who crieth unto Thee expressing abhorrence of his sins, and seeketh shelter by asking Thy pardon repentantly !

And deal with me as Thou dealest with those who obey Thee, and those nigh unto Thee, and those of rank in Thy sight :

And distinguish me with that by which Thou dost distinguish him who performed Thy command ¹, and exerted himself for Thee alone ², and endeavoured personally to win Thy approbation !

And do not call me to account for my default in serving Thee and transgressing Thy limits ³ and infringing Thy commandments !

And do not gradually ⁴ seize me by lavishing Thy favours on me, like the gradual seizing of him ⁵ who denied me the benefit of what he possessed, while he did not join Thee in causing his blessings to descend on me :

And rouse me from the sleep of the neglectful ⁶, and slumber of the extravagant ⁷ and drowsiness of those forsaken by Thee :

1. Fulfilled the covenant made with Thee.

2. Lit. for Thy person.

3. Thy definite laws, or penal laws.

4. i. e. by receiving too many favours a man is apt to feel secure and neglect his duties, and thus become liable to punishment.

5. As Thou wouldest gradually seize him.

6. Negligent.

7. Transgressors.

وَخُذْ بِقُلُوبِكِي إِلَى مَا أَسْتَعْمِلُتْ بِهِ الْقَانِتِينَ وَأَسْتَعْبُدُ دَّتَّ
 بِهِ الْمُتَعَبِّدِينَ وَأَسْتَنْقَدُتْ بِهِ الْمُتَهَاوِنِينَ وَأَعْذَنِي مِمَّا
 يُبَايِعُنِي عَنْكَ وَيَجُولُ بَيْتِي وَبَيْنَ حَظَّيْ مِنْكَ وَيَصْدِلُنِي
 عَمَّا أَحَوَلُ لَدَيْكَ وَسَهَلَ لَيْ مَسْلَكَ الْخَيْرَاتِ إِلَيْكَ قَ
 الْمُسَابِقَةَ إِلَيْهَا مِنْ حَيْثُ أَمْرَتَ وَالْمُشَاجَةَ فِيمَا عَلَى هَذَا رَدَّتْ
 وَلَا تَحْقِيقِي فِيمَنْ تَحْقِقُ مِنَ الْمُسْتَخْفِيْنَ بِمَا أَوْعَدْتَ وَلَا هُنْكِيْ
 مَعَمَنْ تَهْلِكُ مِنَ الْمُتَعَرِّضِيْنَ لِمَقْتِلَكَ وَلَا تُتَبَرِّنِي فِيمَنْ
 تُتَبِّرُ مِنَ الْمُنْحَرِفِيْنَ عَنْ سُبْلَكَ وَتَخْبِي مِنْ غُرَّاتِ الْفَتَنَةِ
 وَخَلَصُنِي مِنْ لَهَوَاتِ الْبَلْوَى وَأَجْزُنِي مِنْ آخِذِ الْأَمْلَائِ
 وَحُلْ بَيْتِي وَبَيْنَ عَدُوٍّ وَيُضْلِلُنِي وَهَوَى يُوْبِعْسُنِي وَ
 مَنْقَصَةٌ تَرْهَقُنِي وَلَا تَعْرُضُ عَنِي إِعْرَاضٌ مِنْجَ لَا تَرْضِي
 عَنْهُ بَعْدَ تَحْسِيلِكَ وَلَا تُؤْلِسِنِي مِنْ الْأَمْلَى فِيكَ شَيْئًا يَبْ
 عَلَيَّ الْقُنُوطُ مِنْ رَحْمَتِكَ وَلَا تَخْبِي بِمَا لَا طَاقَةَ لِي بِهِ
 قَبْهَظَنِي مِمَّا تُحِمِّلُنِي مِنْ قَضْلٍ عَبَيْكَ وَلَا تُرْسِلُنِي مِنْ يَدِكَ
 إِرْسَالَ مِنْ لَا خَيْرَ فِيهِ وَلَا حَاجَةَ إِلَيْكَ إِلَيْهِ وَلَا إِنْجَاهَ لَهُ

And guide my heart to that in which Thou didst employ those that pray, and by means of which Thou didst cause the devout to worship, and whereby Thou didst save the lazy (indolent) !

And save me from that which would remove me from Thee, and intervene between me and my share from Thee and restrain me from what I desire to obtain from Thee !

And make it easy for me to walk virtuously toward Thee, and to compete for excellence therein according to Thy command, and to persevere therein as desired by Thee !

And do not destroy me along with those who treated Thy threat lightly and whom Thou hast resolved to destroy ; and do not ruin me along with those who exposed themselves to Thy wrath and whom Thou hast decreed to ruin ; and do not annihilate me along with those who turned away from Thy paths and whom Thou hast determined to annihilate !

And deliver me from the severities of temptation, and liberate me from the jaws of calamity, and save me from seizure by lavishing favours ; and intervene between me and the enemy who would mislead me, and the passion that would ruin me, and the blemish that would overwhelm me !

And do not turn away from me as Thou wouldst turn away from him with whom Thou wouldst never be reconciled after Thy wrath !

And do not let me despair of hope from Thee, so that the despair of (obtaining) Thy mercy may overpower me !

And do not favour me with that which I have no strength to bear ; for then I would be crushed by what Thou wouldst lavish upon me of the excess of Thy love !

And do not let me go from Thy hand, like abandoning him in whom there is no good, and whom Thou dost not require, and for whom there is no repentance !

وَلَا تَرْمِيْ رَفِيْ مَنْ سَقَطَ مِنْ عَيْنِ رَعَايَتِكَ وَمَنْ اسْتَمَّ
 عَلَيْهِ الْخَزْيُ مِنْ عِنْدِكَ وَلَا خُلْدٌ يَدِيْ مِنْ سَقْطَةِ
 الْمُرَدِّيْنَ وَوَهْلَةِ الْمُتَعَسِّفَيْنَ وَرَزْلَةِ الْمُغْزُورِيْنَ
 وَوَرْطَةِ الْهَالِكِيْنَ وَعَافِيْ مِنَ ابْتِلَتِهِ طَبَقَاتِ عَيْدِيْكَ
 وَإِمَائِكَ وَبَلِّغْنِيْ مَبَايِعَ مَنْ عُنِيْتِهِ وَأَعْمَتَ عَلَيْهِ
 وَرَضِيْتَ عَنْهُ فَأَعْشَتَهُ حَمِيلَةً وَتَوَفَّيْتَهُ سَعِيدَةً
 وَطَوْقِيْ طَوْقَ الْأَقْلَاعِ عَمَّا يَحْكِمُ الْحَسَنَاتِ وَيَدِنُ هَبَّ
 بِالْبَرَكَاتِ وَأَشْعَرُ قَلْبِيْ الْأَرْدِجَارَ عَنْ قَبَائِيْ السَّيِّئَاتِ
 وَفَوَاضَهُ الْحَوَابَاتِ وَلَا شَغَلَنِيْ بِمَا لَا دِرْلَهُ إِلَّا بِكَ
 عَمَّا لَا يُرْضِيَكَ عَيْنِيْ غَيْرَهُ وَأَنْزَعَ مِنْ قَلْبِيْ حُبَّ دُنْيَا
 دُنْيَةً تَنْهَى عَمَّا عِنْدَكَ وَتَصْدُّعَ عَنْ ابْتِغَاءِ الْوَسِيْلَةِ
 إِلَيْكَ وَتُدْهِلُ عَنِ التَّقْرِبِ مِنْكَ وَرَزِّيْ لِي لِلْتَّفَرِدِ
 عِنْتَاجَاتِكَ بِاللَّيْلِ وَالنَّهَارِ وَهَبَ لِي عِصْمَهُ تَدْلِيْنِي
 مِنْ تَحْشِيْتِكَ وَتَقْطُعِيْ عَنْ رُكُوبِ فَحَارِمَكَ وَتَفْكِيْ
 مِنْ آسِرِ الْعَظَائِمِ وَهَبَ لِي التَّطْهِيرَ مِنْ دَنِسِ الْعِصَيَانِ وَ
 آذَهَبَ عَيْنِيْ دَرَنَ الْخَطَايَا وَسَرْلِيْ بِسِرَّ الْعَافِيْتِكَ وَرَدِّيْ

And do not reject me like rejecting him, who hath fallen from Thy regard, and who has been subjected to disgrace by Thee !—Nay, catch hold of my hand, so as to prevent me from falling like those who fell into ruin, and from negligence of those who went astray, and from the error of the proud, and the fate of those that perished !

And give me security from that with which Thou didst test Thy servants, male and female, of different classes ; and cause me to reach the destination of him whom Thou hast favoured, and on whom Thou hast conferred blessings and whom Thou hast approved ; so Thou madest him live a praiseworthy life, and didst cause him to die a lucky death !

And put round my neck the collar of abstinence from that which would cause loss of good deeds and would take away blessings !

And teach my heart to avoid the evils of wickedness and the ignominies of sin !

And do not engage me in that which I cannot achieve, except through Thee, so as to give me occasion to neglect that except which none other would satisfy Thee with me !

And root out from my heart the love of sordid world, which prevents from (achieving) that which is nigh Thee, and keeps away from obtaining the means ¹ toward Thee, and causes (men) to forget to approach Thee !

And make it agreeable to me to commune with Thee in solitude, by night and day ; and give me a chastity that would bring me nearer to Thy fear ², and restrain me from committing things forbidden by Thee and deliver me from the bondage of the great sins ! And grant me purity from the taint of disobedience, and remove from me the dirt of errors, and clothe me with the garment of Thy protection, and cover

1. i. e. the means of approaching Thee or winning Thy approbation.

2. Make me realise the punishment Thou wouldst inflict in case of disobedience.

يَرَدَّهُ مَعَا فَاتِكَ وَجَلِيلِي سَوَابِعَ نَعْمَائِكَ وَظَاهِرُ لَدْيِكَ
 فَضْلَكَ وَطُولَكَ وَآيْدِيْنِي شَوْفِيقَكَ وَسُلْيَدِكَ وَأَعْنَبِيْ
 عَلَى صَالِحِيْهِ الْيَسِيَّةِ وَمَرْضِيِّ الْفَوْلِ وَمُسْتَحِسِنِ الْعَمِيلِ وَلَا تَكْلِيْ
 إِلَى حَوْلِيْ وَقُوَّتِيْ دُمُونَ حَوْلَكَ وَفُوْتِكَ وَلَا تَخْرِيْ
 يَوْمَ تَبْعَثِيْ لِلْقَائِكَ وَلَا تَضَعِيْ بَيْنَ يَدَيْ أَوْلَيَاكَ
 وَلَا تَسْتِيْنِيْ ذَكْرَكَ وَلَا تُنْهِيْ هَبْ عَنِيْ شُكْرُكَ وَبَلْ أَلْزَمْنِيْ
 فِي أَحْوَالِ السَّهُوِيْعَنْدَ غَفَلَاتِ الْجَاهِلِيْنَ لَا لَيْكَ قَ
 أَوْ نِعْنَيْ أَنْ أُثْنِيْ بِمَا وَلَيْتَنِيْ وَأَعْتَرَفَ بِمَا أَسْدَيْتَهُ
 إِلَيْكَ وَأَجْعَلْ رَغْبَتِيِّ إِلَيْكَ فَوْقَ رَغْبَةِ الرَّاغِبِيْنَ وَحَمْدِيِّ
 إِيَّاكَ فَوْقَ حَمْدِ الْحَامِدِيْنَ وَلَا تَخْذُلْ لِيْ فِي عَنْدَ قَاتِنِيِّ
 إِلَيْكَ وَلَا تُهْلِكِنِي بِمَا أَسْدَيْتَهُ إِلَيْكَ وَلَا تُجْبِهِنِي بِمَا جَهَتَ
 بِهِ السُّعَادِيْنَ لَكَ فَانْ لَكَ مُسْلِمٌ أَعْلَمُ أَنَّ الْجَهَةَ لَكَ وَإِنَّكَ
 أَوْلَى بِالْفَضْلِ وَأَغْوَدُ بِالْإِحْسَانِ وَأَهْلُ التَّقْوَى أَهْلُ الْمَغْفِرَةِ

me with the mantle of Thy pardon ¹ and enrobe me with the most perfect of Thy favours, and strengthen me with Thy bounty and goodness, and help me with Thy grace and guidance !

And help me to form good resolution, utter agreeable words and do praiseworthy deeds !

And, save Thy power and strength, do not entrust me to the care of my own power and strength !

And do not disgrace me at the day Thou wilt raise me (from the dead) to meet Thee, and do not put me to shame before Thy friends !

And do not let me forget to remember Thee ; and do not divest me of the sense of gratitude due to Thee ; but *impose* it upon me on occasions of oblivion, when the ignorant are forgetful of Thy favours !

And inspire me to praise Thee for what Thou hast conferred on me, and to acknowledge that with which Thou hast blessed me !

And let my love for Thee be above the love of all the lovers, and my praise of Thee above the praise of all those who praise !

And do not forsake me when I have need of Thee, and do not ruin me for what I sent toward Thee ! ²

And do not turn me ³ away as Thou turnest away Thy enemies ; for verily I am obedient to Thee !

I know that the argument is in Thy favour, and Thou art the most worthy to do kindness and repeatest Thy benevolence, and deservest to be feared, and art worthy to forgive ;

1. Safety.

2. i. e. acts of disobedience to Thee committed in the past. According to another reading the meaning would be, "do not ruin me by lavishing favours on me."

3. Lit. do not smite me on the brow, (in order to reject).

وَآتَكَ بِأَنْ تَعْفُوَ وَلِي مِنْكَ بِأَنْ تُعَاقِبَ وَآتَكَ بِأَنْ
 تَسْتَرِّ أَقْرَبَ مِنْكَ إِلَى أَنْ تَسْهِرَ فَأَخْيَرْنِي حَيَاةً طَيِّبَةً تَنْتَظِمُ
 بِمَا أَرِيدُ وَتَبْلُغُ مَا أُحِبُّ مِنْ حَيَاةً لَا أُحِبُّ مَا تَكْرُهُ وَلَا أَرِيدُ
 مَا نَهَيْتَ عَنْهُ وَأَمْتَنِي مَيْتَةً مَنْ يَسْعَى نُورُهُ بَيْنَ يَدَيْهِ
 وَعَنْ يَمِينِهِ وَذَلِكُنِي بَيْنَ يَدَيْكَ وَأَعْزَزْنِي عِنْدَ خَلْقِكَ
 وَضَعَنِي إِذَا خَلَوْتُ بِكَ وَارْفَعْنِي بَيْنَ عِبَادَكَ وَأَغْنِنِي
 عَمَّنْ هُوَ غَنِيٌّ عَنِّي وَرِزْنِي إِلَيْكَ فَاقَهُ وَفَقَرَأَ وَأَعْذَنِي
 مِنْ شَمَائِلِهِ الْأَعْدَاءِ وَمِنْ حُلُولِ الْبَلَاءِ وَمِنَ الدُّلُّ وَ
 الْعَنَاءِ تَغْمَدْنِي فِيمَا أَطْلَعْتَ عَلَيْهِ مِنِّي بِمَا يَتَعَمَّلُ بِهِ
 الْقَادِرُ عَلَى الْبَطْشِ لَوْلَاحْمَةُ وَالْأَخْنَثُ عَلَى الْجُنُبِ يُرَّةُ
 لَوْلَا أَنَّا ثُمَّ وَإِذَا سَرَّتِي بِقَوْمٍ فِتْنَةً أَوْ سُوءَ فَلَحْنِي
 مِنْهَا لَوْلَا إِلَيْكَ وَإِذَا مُنْقَمِنِي مُقَامَ فِضْيَحَةٍ فِي دُنْيَاكَ
 فَلَا تُقْنِمِنِي مِثْلَهُ فِي أَخْرِيَّكَ وَأَشْفَعُ لِي أَوْ أَشْلَأَ
 مِنْكَ بِأَوْ أَخْرِهَا وَقَدِيمَ فَوَارِدِكَ بِمَحْوِ اِدْبَهَا وَ
 لَا تَمْلِدُ دُنْيَا مَدَّا يَقْسُو مَعَهُ قَلْبِي وَلَا تَقْرَعْنِي قَارِعَةً

and that it becometh Thee more to pardon than to punish ; and that Thou art more likely to screen (a fault) than to publish (it).

Therefore, make me live a pure life that would include in itself what I desire, and would achieve what I love, in such a manner that I may not do what Thou hatest, and may not commit what Thou hast forbidden !

And make me die the death of him whose light walketh before him and on his right hand : and make me humble in Thy presence ; and cause me to be honoured by Thy creatures ; and degrade ¹ me when I am with Thee in solitude, and exalt me among Thy servants !

And make me independent of him who is independent of me, and let my wants and needs toward Thee increase, and save me from reproaches of the enemies, and from visitation of calamity and from ignominy and sorrow !

And as regards my conduct that has come to Thy knowledge, screen me with a curtain with which he would screen who has power to seize, if he had no forbearance ; and he who can capture for crime, if he had no patience.

And when Thou resolvest to try or afflict any people, then save me from it—I crave Thy protection !

And since Thou hast not placed me in a disgraceful situation in this world, ² then do not place me in a similar position hereafter. ³

And double for me Thy previous favours with subsequent ones, and Thy past blessings with fresh ones !

And do not put me to strain with a tension that would harden my heart ; and do not afflict me with a calamity that

1. i. e. give me a sense of my unworthiness when I commune with thee in solitude.

2. Lit. in Thy world.

3. Lit. in Thy subsequent world.

يَنْهَبُ لَهَا بَهَائِيْ وَلَا تَسْتَنِيْ خَيْسَةً يَصْعُرُ لَهَا قَدْرِيْ
 وَلَا تَقْيِصَةً يَجْهَلُ مِنْ أَجْلِهَا مَكَانِيْ وَلَا تَرْعَنِيْ رَوْعَةً
 أَبْلَسُ بِهَا وَلَا خِيفَةً أَوْ جَسْدُ وَنَهَا جَعْلُ هَيْبَتِيْ نَيْ
 وَعِيدَلَكَ وَحَدَّرِيْ مِنْ إِعْدَادِكَ وَإِنْدَادِكَ وَرَهْبَتِيْ
 عِنْدَ تِلَاقَةً أَيَا تِلَاقَ وَأَعْمَرْتِيْ بِإِيقَاظِيْ فِيهِ لِعِبَادَتِكَ
 وَنَقْرَدِيْ بِالْتَّهَجَجِ لَكَ وَتَجَرَّدِيْ بِسُكُونِيْ إِلَيْكَ وَإِنْزَالِ
 حَوَّائِنِيْ يَكَ وَمَنَازَلِيْ إِيَّاكَ فِي فَكَالِكَ رَقْبَتِيْ مِنْ نَارِكَ
 قَرَاجَارَتِيْ مِمَّا فِيهِ أَهْلُهَا مِنْ عَذَّابِكَ وَلَا رَتَّادُرِيْ
 فِي مُطْغِيَّاتِيْ عَامِهَا وَلَا فِي غَمْرَتِيْ سَاهِيَّا حَشْيَ حَيْنِ وَ
 لَا يَجْعَلُنِيْ عِظَةً لِمَنْ الْعَظَ وَلَا نَكَالًا لِمَنْ اعْتَبَرَ وَلَا فِتْنَةً
 لِمَنْ نَظَرَ وَلَا تَمْكُرُنِيْ فِيمَنْ تَمْكُرُ بِهِ وَلَا سَتَبِيلُنِيْ
 غَيْرِيْ وَلَا تُغْيِيرُنِيْ إِسْمَا وَلَا تُبَدِّلُنِيْ حَسْمَا وَلَا تَخْدِنُنِيْ
 هُزُّ وَأَحْلَقَكَ وَلَا تُخْرِيَّا لَكَ وَلَا تَبْعَأْ إِلَّا لِمَرْضَاتِكَ
 وَلَا مُمْتَهَنَا إِلَّا بِالْأَنْقَاتِ مِنْكَ وَآوْجِدُنِيْ بِرَدَّ حَفْوَلَكَ
 وَحَلَّوَةً رَحْسَتِكَ وَرَوْحِلَكَ وَرُبْحَانِكَ وَجَتَّةً نَعْيَمِكَ

would take away my honour ; and do not *visit me with* a disgrace that would diminish my respect, nor with a blemish whereby my position may be ignored !

And do not smite me with a terror whereby I may become hopeless, nor with a fear that may terrify me (to excess).

Let my dread consist in Thy threat, and my fear in Thy having left no excuse and in Thy warning, and my awe in reading Thy verses !

And let my night be occupied by my keeping awake therein, to worship Thce ; and my loneliness with offering Tahajjud prayer unto Thee ; ¹ and my solitude with peaceful communion with Thee, and laying my wants before Thee, and persistently beseeching Thee to deliver my neck from Thy Fire and to protect me from Thy torment which the people of hell undergo !

And do not leave me blind in my perverseness nor plunged in oblivion till the time of death !

And do not make me an admonition to those who seek admonition, nor an example of punishment to those who take warning, nor a temptation to those who meditate !

And do not make me neglectful along with those whom Thou makest neglectful, and do not substitute another in my place, and do not alter my name, and do not change my body ! ²

And do not make me a laughing-stock for Thy creatures, nor an object of ridicule to Thee, nor a follower of anything save Thy will, nor employ me except in wreaking vengeance for Thee !

And make me intuitively feel the coolness of Thy pardon, and the sweetness of Thy mercy, Thy comfort, Thy consolation and the garden of Thy blessings !

1. The Tahajjud prayers are those offered in the small hours of the night.

2. The reference is perhaps to the change of skin for punishment, mentioned in the Quran.

وَآذْقِنِي طُعْمَ الْفَرَاغِ لِمَا تُحِبُّ بِسَعَتِكَ مِنْ سَعَتِكَ وَلَا جِنْهَادَ
 فِيمَا يُرِيكَ لَدَيْكَ وَعِنْدَكَ وَآتِحْفِنِي بِحُفَّمِنْ نَعْفَاتِكَ وَاجْعَلْ
 يَجَارَنِي رَابِحَةً وَكَرِنِي غَيْرَ خَاسِرَةً وَآتِحْفِنِي مَقَامَكَ
 وَشَوَّقْنِي لِقَائِكَ وَتَبَّ عَلَى تَوْبَةَ نَصُوحاً لَا تُبْقِي مَعَهَا
 دُنُوبَأَصِغَارَةً وَلَا كَبِيرَةً وَلَا تَنْرُمَهَا عَلَكِنِي وَلَا سَرِيرَةً
 وَأَنْزَعَ الْغَلَّ مِنْ صَدَرِي لِلْمُؤْمِنِينَ وَاعْطِفْ بِعَتَلِي
 عَلَى الْخَاطِئِينَ وَكُنْ لِي كَمَا تَكُونُ لِلصَّالِحِينَ وَحِلْنِي حِلْيَةً
 الْمُتَقِينَ وَاجْعَلْ لِي لِسَانَ صَدُوقَ فِي الْعَالَمِينَ وَذِكْرًا
 تَأْقِيًّا فِي الْأَخْرَى وَوَافِنِي عَرْصَةَ الْأَوَّلِينَ وَتَسِمْ سُبُونَ نَعْتِكَ عَلَى
 وَظَاهِرِكَ كَمَا تَهَالِكَ لِلْأَمْنِ فَوَاثِدَكَ يَدَيَ وَسُقْنَ كَرَائِمَ
 مَوَاهِبِكَ إِلَيَّ وَجَأْرِي الْأَطْيَابِينَ مِنْ أَوْلَيَاءِكَ فِي
 الْخَنَانِ الْتِي زَيَّنْتَهَا لَا صَفِيَّاً لَكَ وَجَلَّنِي شَرَائِقَ نَحْلَكَ
 فِي الْمَقَامَاتِ الْمَعْدَّةِ لِأَجْبَائِكَ وَاجْعَلْ لِي عِنْدَكَ
 مَقْيَلًا وَيَقِيًّا لِلَّيْلِ مُطْبَئِنًا وَمَتَابَةً أَتَبُوَّهَا وَأَقْرَعَيْنَا وَلَا
 تَفَادِسْنِي بِعَيْنِي مَاتَ الْجَرَاثِي وَلَا تَهْلِكَنِي يَوْمَ تَبْلَى السَّرَّايرُ وَ

And, with Thy boundless wealth, let me relish the taste of freedom from care (that I may employ myself) in what Thou lovest, and exert myself in that which would bring me closer to Thee and nearer Thee !

And present me with one of Thy presents, and let my commerce be profitable, and my return be without loss !

And make me fear Thy position ¹, and eager to meet Thee ; and let my repentance be sincere and acceptable, whereby Thou mayest leave no sin (unforgiven), neither small nor great ; and whereby Thou mayest remove every blemish evident or hidden.

And remove from my breast the grudge against true believers, make my heart tender to the meek, and be to me as Thou art to the righteous, and adorn me with the ornament of the pious, and ordain for me a truthful tongue among the future generations ² and a lasting memory among the posterity !

And take me to the *field* of the excellent bygones ³, and accomplish the perfection of Thy blessings on me and let their advantages to me be repeated, and fill both my hands with Thy benefits and direct Thy magnificent gifts towards me !

And make me a neighbour to the most holy of Thy friends, in the paradise, which Thou hast adorned for Thy chosen ones ; and enrobe me with Thy noble gifts, in the abodes provided for Thy friends ; and let me have near Thee a resting place to which I may retire satisfied, and a place of retirement wherein I may rest and cool my eyes !

And do not measure ⁴ me by my great sins, and do not ruin me at the day when secret acts shall be put to trial, and

1. Not used here in physical sense ; has the same meaning as in the phrase ' man of position.'
2. Cf. The Quran ; i. e. be pleased to so ordain that the future generations may speak of me truthfully.
3. i. e. men of bygone ages who excelled in piety and virtue.
4. According to another reading—do not pry into my great sins.

آذلُ وَأَذْرَأْتُهُ كُلَّ شَلْقٍ وَشُبْهَةٍ وَاجْعَلْتُهُ فِي الْحَقِّ
 طَرِيقًا مِنْ كُلِّ وِجْهٍ وَآخْرَجْتُهُ فِي قِسْمِ الْسَّوَاهِبِ مِنْ
 نَوَّالِكَ وَوَقَرَّ عَلَيْهِ حُظُوطَ الْإِحْسَانِ مِنْ إِفْضَالِكَ
 وَاجْعَلْتُهُ قُلْبِي وَأَثْقَابِي مَعْنَدَكَ وَهَتِي مُسْتَقْرَأْ غَالِبَاهُ
 لَكَ وَاسْتَعْمَلْتُهُ بِمَا اسْتَعْمَلْتُ بِهِ خَاصَّتَكَ وَأَشْعَرْتُ
 قَلْبِي عِنْدَ دُهُولِ الْعُقُولِ طَاعَتَكَ وَاجْعَلْتُهُ لِي الْغَنِيَّةَ
 وَالْعَفَافَ وَالدَّعَةَ وَالْمَعَافَاتَ وَالصِّحَّةَ وَالسَّعَةَ
 وَالظَّمَانِيَّةَ وَالْعَافِيَّةَ وَلَا تُخْبِطْ حَسَنَاتِي بِمَا يَشُوْبُهَا
 مِنْ مَعْصِيَاتِكَ وَلَا خَلَوْا فِي بِمَا يَعْرِضُ لِي مِنْ نَزَّعَاتِ
 فِتْنَاتِكَ وَصُنْفِ وَجْهِي عَنِ الْبَطْلَبِ إِلَى أَحَدِ مِنَ الْعَالَمَيْنَ
 وَذُرْتُهُ عَنِ التِّمَاسِ بِمَا عِنْدَ الْفَاسِقِينَ وَلَا تَجْعَلْنِي
 لِلظَّالِمَيْنَ ظِهِيرًا وَلَا لِهُمْ عَلَى تَحْكُمِكَ يَدًا فَقَ
 نَصِيرًا وَحُظْنِي مِنْ حَيْثُ لَا أَعْلَمُ حِيَا طَهَةً تَقْتِيرِي بِهَا
 وَافْتَهَتْهُ آبُوَابَ تَوْبَتِكَ وَرَحْمَتِكَ وَرَأْفَتِكَ وَرِزْنِكَ قِلَقَ
 الْوَاسِعِ إِنِّي إِلَيْكَ مِنَ الرَّاغِبِينَ وَآتَمْتُهُ إِنْعَامَكَ إِنْكَ خَيْرُ الْمُنْعَمِينَ

remove from me every doubt and uncertainty, and ordain for me a path to truth from every direction !

And increase for me the shares of gifts, from Thy bounty ; and enhance for me the portions of goodness, from Thy generosity !

And let my heart rely on what is nigh Thee ; and let my mind be free (from cares) to do what would please Thee ; and employ me in that in which Thou dost employ Thy chosen ones, and imbue my heart with obedience to Thee when the intellects are neglectful !

And grant me prosperity, and chastity, and comfort, and safety, and health, and opulence, and peace and security !

And do not *annul* my good deeds on account of their being vitiated with acts of disobedience to Thee ; and do not spoil my solitudes with the occurrence of corrupt thoughts as a test from Thee !

And preserve my countenance ¹ from begging of any one of the people of the world, and restrain me from seeking ² what the wicked possess !

And do not let me be a supporter of tyrants, nor their helper and assistant in obliterating Thy Book !

And compass me, in a manner I may not know, with an enclosure whereby to protect me ; and open for me the doors of repentance to Thee, and of Thy mercy, and grace and ample subsistence ; verily I am one of those who beg of Thee !

And accomplish for me Thy reward, verily, Thou art the best giver of reward !

1. Honour.

2. Requesting.

وَاجْعَلْ بَاقِيَ عُمُرِي فِي الْحِجَّةِ وَالْعُمَرَةِ ابْتِعَاءً وَجِهْكَ
 يَارَبَ الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّلِيفِينَ
 الطَّاهِرِينَ وَالسَّلَامُ عَلَيْهِ وَعَلَيْهِمَا أَبَدًا لَا يُبْدِيْنَ

And ordain the rest of my life (to be spent) in making the Hajj and the Omrah (the great pilgrimage and the lesser) to achieve Thy approbation, O Lord of the worlds !

And may God favour Mohammad and his Al (family) the pure, the holy ; and peace be on him and them for ever and ever !

وَكَانَ مِنْ كُلِّ عَالَمٍ عَلَيْنَا هُنَّ الْمُسْلِمُونَ إِنَّمَا يُنْهَا
 الْأَنْجَوْنَ وَالْجَهَنَّمَ
 اللَّهُمَّ هَذَا يَوْمٌ مُبَارَكٌ وَالْمُسْلِمُونَ فِيهِ
 مُجْتَمِعُونَ
 فِي حَيْثُ أَفْطَارُ أَرْضِكَ يَشْهُدُ السَّائِلُ مِنْهُمْ وَالظَّالِمُ وَ
 الرَّاغِبُ وَالرَّاهِبُ وَأَنْتَ النَّاَظِرُ فِي حَوَالَيْهِمْ فَاسْأَلْهُ
 بِمُجْوَدَةٍ وَكَرْمَكَ وَهَوَانِ مَا سَلَّمْتُكَ عَلَيْكَ أَنْ تُصْلِيَ
 عَلَى هُمَّيْنِ قَالِهِ وَأَسْأَلْهُ أَنْ تُحَمِّلَنَا بَنَاءً يَأْتِ لَكَ الْمُلْكَ وَلَكَ الْحَمْدَ
 لَكَ الْحَلَّ أَنْتَ الْحَلِيلُ الْكَرِيمُ الْحَنَانُ الْمَنَانُ ذُو الْجَلَانِ وَلَا كُرَامَيْدِيْمُ
 السَّمَاوَاتِ وَالْأَرْضِ مَهْمَا قَسَمْتَ بَيْنَ عِبَادِكَ الْمُؤْمِنِينَ مِنْ
 خَيْرِكَ وَعَافِيَّكَ وَبَرَكَةَ أَوْهُدْيَ أَوْعَمِيلَ يُطَاعِتُكَ أَوْخَيْرِ
 تَمْنُّ بِهِ عَلَيْهِمْ تَهْدِيَهُمْ بِهِ إِلَيْكَ أَوْ تَرْفَعُ لَهُمْ عِنْدَكَ
 دَرْجَةً أَوْ تُعْظِيْمُ بِهِ مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ وَأَسْأَلْكَ اللَّهَمَّ
 يَأْتِيَ لَكَ الْمُلْكُ وَالْحَمْدُ لَكَ أَلَّا إِلَهَ إِلَّا أَنْتَ أَنْ تُصْلِيَ عَلَى
 هُمَّيْنِ عَبْدَكَ وَرَسُولَكَ وَحَمِيلَكَ وَصَفْوَتِكَ وَخَيْرَتِكَ مِنْ خَلْقِكَ
 وَعَلَى أَلِّ هُمَّيْنِ الْأَبْرَارِ الظَّاهِرِينَ الْأَخْيَارِ صَلَوةً لَا يَقُولُ
 عَلَى أَحْصَاهَا إِلَّا أَنْتَ وَأَنْ تُشْرِكَنَا فِي صَالِحِيْمَنْ دَعَاكَ فِي هَذَا
 الْيَوْمِ مِنْ عِبَادِكَ الْمُؤْمِنِينَ يَارَبَّ الْعَالَمِينَ وَأَنْ تَغْفِرْلَنَا وَلَهُمْ إِنَّكَ
 عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَهُمْ إِلَيْكَ تَعْلَمُ شَيْئًا بِحَاجَتِيْكَ وَبِكَ أَنْزَلْتُ إِلَيْكَ الْيَوْمَ
 فَقِيرٌ وَفَاقِيْتُ وَمَسْكَنَتِيْ وَإِنِّي بِمَغْفِرَتِكَ وَرَحْمَتِكَ أَوْتُقْبِيْ مُبَعِّلٌ وَ

48. His prayer at the festival of sacrifice and on Friday.

O Lord, this is a blessed day and the Moslems are, therein, gathered in regions of Thy earth : such of them as have to beg, and those that seek after anything, and those that love anything and those that fear are all present, and Thou art attending to their wants.

Therefore, I beg Thee, on account of Thy bounty and generosity and my request being easy for Thee to grant, to bless Mohammad and his Al (family) :

And I pray Thee O Lord, our sustainer, because unto Thee belongeth all sovereignty and all praise—there being no God but Thee, the Forbearing, the Generous, the Gracious, the Benevolent, the Possessor of Majesty and Glory, the Creator of the heavens and the earth, to amplify my share and portion of whatever Thou distributest among Thy believing servants of good, or safety, or blessing, or guidance, or grace to serve Thee ; or any other benefit Thou conferest on them and thereby guidest them toward Thee, or exaltest them, nigh Thee, in rank ; or, thereby, givest them any of the blessings of this world and hereafter !

And I beg Thee O Lord, for to Thee belongeth all sovereignty and praise—there being no God except Thee, to bless Mohammad, Thy servant and Thy apostle, and Thy friend, and Thy elected one and Thy chosen one out of Thy creation ; and the Al (family) of Mohammad, the righteous, the holy, the virtuous with a blessing which none would be able to reckon except Thee : and to include us among the righteous ones of Thy believing servants who prayed unto Thee, this day, O Lord of the worlds ;—and to forgive us and them ; verily Thou hast power for all things !

O Lord I have resolved to prefer my request to Thee, and have, this day, laid before Thee, my need, my want and my indigence ; and, verily, I have greater confidence in Thy forgiveness and Thy mercy than in my (good) actions ; and,

لَمْ يَغْفِرْنَاكَ وَرَحْمَتَكَ أَوْ سَمْمَنْ دُنْوَنِي فَصَلَّى عَلَى مُحَمَّدٍ وَآلِ
 مُحَمَّدٍ وَتَوَلَّ قَضَاءَ كُلِّ حَاجَةٍ هِيَ لِي بِقُدْرَتِكَ عَلَيْهَا قَ
 تِيسِيرِ ذِلْكَ عَلَيْكَ وَبِقُرْبِي إِلَيْكَ وَغِنَامَةَ عَيْنِي فَنَارِقِي
 لَمْ يَصِبْ خَبَرًا قُطْرًا لَا مِنْكَ وَلَمْ يَصِرْ عَيْنِي سُوءَ قَطْرًا
 أَحَدٌ غَيْرُكَ وَلَا أَرْجُوكَ لَا مِرَا خَرَنِي وَدُنْيَا يَسْوَلُكَ
 أَلْلَهُمَّ مَنْ تَهْيَا وَتَعْبَا وَأَعْدَّ وَاسْتَعْدَ لِوَفَادَةِ إِلَيْكَ
 مَخْلُوقِي رَجَاءً رِفْدِي وَنَوَافِلِهِ وَظَلَبَ نَيْلِهِ وَجَائِزَتِهِ
 فِي إِلَيْكَ يَا مَوْلَايَيْ كَانَتِ الْيَوْمَ تَهْيَيْتِي وَتَعْبَيْتِي وَإِعْدَادِي
 وَاسْتَعْدَادِيْ رَجَاءً عَفْوَكَ وَرِفْدِكَ وَظَلَبَ نَيْلِكَ
 وَجَائِزَتِكَ أَلْلَهُمَّ فَصَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَلَا تُخْبِي
 الْيَوْمَ بِذِلْكَ مِنْ رَجَائِيْ يَا مَنْ لَا يُحْفِيْ سَائِلٍ وَلَا
 يَنْقُصُهُ نَائِلٍ فَإِنِّي لَمْ أَتِكَ ثِقَةً مُسْتَقِي بِعَمَلِ صَارِيجَي
 قَدَّمْتُهُ وَلَا شَفَاعَةَ مَخْلُوقِي رَجُونَهُ أَلَا شَفَاعَةَ مُحَمَّدٍ وَ
 أَهْلَ بَيْتِهِ عَلَيْهِ وَعَلَيْهِمْ سَلَامُكَ أَتَيْتُكَ مُقْرَأً إِنَّ لِجُرْمِيَّ
 أَلَا سَاءَةَ إِلَى نَفْسِيِّيَّ أَتَيْتُكَ أَرْجُو عَظِيمَ عَفْوَكَ الَّذِي عَفَوْتَ
 بِهِ عَنِ الْخَاطِئِيْنَ ثُمَّ لَمْ يَسْنَعْكَ طُولُ عُلُوِّ فِهِمْ عَلَى
 عَظِيمِ لِجُرْمِيَّ أَنْ عُلُوَّكَ عَلَيْهِمْ بِالرَّحْمَةِ وَالْمَغْفِرَةِ فَمَنْ أَنْ
 رَحْمَتُهُ وَاسْعَةٌ وَعَفْوُكَ عَظِيمٌ يَا عَظِيمُ يَا عَظِيمُ يَا كَبُورُ

verily, Thy forgiveness and mercy are far more ample than my sins !

Therefore, bless Mohammad and his Al (family), and undertake to satisfy every want I have, because Thou hast power over it, and it is easy for Thee to fulfil ; and because I have need from Thee and Thou hast no need from me :

For verily, I never, never received any good, but from Thee ; and none other than Thee ever turned away evil from me ; and I do not expect (any good) to my interest in this world and hereafter, except from Thee !

O Lord whoever * may have determined and resolved and prepared and become ready to go to a creature in expectation of his gift and his bounty and in search of his favour and his reward ;—but toward Thee O my Lord, hath been, today, my resolve and my preparation, and my readiness in the hope of Thy forgiveness and favour, and in search of Thy bounty and reward !

O Lord, therefore, bless Mohammad and his Al (family), and do not, this day, disappoint me of my hope, O Thou whom no request can prevent (from giving) and to whom no bounty causeth loss ! For, verily, I have not come to Thee relying, on my part, on any good deed I may have done in the past ; nor trusting in the mediation of any creature I may hope for, save the intercession of Mohammad and his Ahlu-bait (the members of his house)—Thy peace be on him and on them :

I have come to Thee confessing my sin and my having done evil to my own soul ; I have come to Thee, hoping for Thy great pardon, whereby Thou forgavest the erring : moreover, their long continuance in great sins did not prevent Thee from repeating Thy mercy and forgiveness to them !

Therefore, O Thou whose mercy is ample, and whose pardon is great ! O Great ! O Great ! O Generous !

* Or, others may have etc.

يَا أَكْرَيمَ صَلَّى عَلَى مُحَمَّدٍ قَالَ مُحَمَّدٌ وَعُمَدٌ عَلَى بَرْحَمَيَّاتِ وَ
 تَعْكُفُ عَلَى بَقْضِيَّاتِ وَتَوَسَّعُ عَلَى بَعْقِيرَاتِ اللَّهُمَّ إِنَّ هَذَا
 الْمَقَامَ لِخُلْفَاءِكَ وَأَصْفِيَّاتِكَ وَمَوَاضِعَ أَمَانَاتِكَ فِي
 اللَّهِ رَجَلُ الرَّفِيعَةِ الَّتِي أَتَصْصَّرُ فِيهَا قَدِ ابْتَزَ وَهَا
 وَآتَتِ الْمُقْدَرِ لِدِلْكَ لَا يُعَالِبُ أَمْرَكَ وَلَا يُبَحَا وَزُرْ
 الْمَخْتَوْمُ مِنْ تَدْبِيرِكَ كَيْفَ شَدَّتْ وَآتَتِ شَدَّتْ وَلِمَا
 آتَتِ أَعْلَمُ بِهِ غَيْرُ مُتَهِمِّمٍ عَلَى خَلْقِكَ وَلَا لِرَادِيَّاتِكَ
 حَتَّى عَادَ صَفَوْتُكَ وَخُلْفَاؤُكَ وَمَغْلُوبِيَّنَ مَقْهُورِيَّنَ
 مُبْتَزِيَّنَ يَرَوْنَ حُكْمَكَ مُبَدِّلَكَ وَكِتَابَكَ مَنْبُوْذَكَ
 قَرَائِضَكَ هُخْرَفَةَ عَنْ جَهَاتِ أَشْرَاعِكَ وَسُنَّتِ
 نَيْلَكَ مَتْرُوكَةَ اللَّهُمَّ اعْنَ آعْدَاءَهُمْ مِنْ الْأَوَّلِينَ
 وَالْآخِرِينَ وَمَنْ رَضِيَ بِفِعَالِهِمْ وَآشِيَا عَهُمْ وَآتَيَا عَهُمْ
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ إِنَّكَ حَمِيدٌ كَفِيلٌ كَصَّاوتِكَ
 وَبَرَكَاتِكَ وَتَحْيَاتِكَ عَلَى أَصْفِيَّاتِكَ إِبْرَاهِيمَ وَآلِ
 إِبْرَاهِيمَ وَعَجَلَ لِفَرَجِهِ وَالرُّوحَ وَالنَّصْرَةَ وَالْمُكْلِفَينَ وَالْمَتَّاپِيدَ لَهُمْ

O Generous ! bless Mohammad and his Al (family) and favour me again with Thy mercy, and be kind to me with Thy graciousness, and extend to me Thy pardon !

O Lord, verily, this position belongs to Thy vicegerents and Thy chosen ones, and is the place of Thy trusted ones, in the exalted rank with which Thou didst distinguish them : People robbed them of it, and Thou hadst destined so, (Thy decree cannot be overruled, and there can be no departure from Thy appointed arrangement, in whatever manner Thou didst appoint and wherever Thou didst appoint : and Thou knowest this very well, without being charged ¹ in the matter of Thy creatures and for Thy intention) till Thy chosen ones, and Thy vicegerents were vanquished, defeated and deprived of their rights !

They see Thy commandment altered and Thy Book abandoned, and the duties enjoined by Thee twisted away from the directions prescribed by Thee, and the good practices of Thy Prophet obsolete !

O Lord remove far away from Thy mercy their ² enemies, of the preceding and succeeding generations, and those who approved their ³ doings, and their adherents and their followers !

O Lord confer blessings on Mohammad and the Al (family) of Mohammad—verily Thou art worthy of praise and glory !—like Thy blessings, and Thy favours and Thy compliments to Thy chosen ones, viz. Abraham and the children of Abraham ⁴; and hasten for them Thy relief, comfort, assistance, power and support !

1. Knowledge and intention are different things. The knowledge of a thing does not make one the doer of it. The revered author, peace be upon him, says, 'I do not mean to reflect on Thee because Thy chosen ones suffered.'
2. The pronoun refers to the Ahlu-bait.
3. This and the two following pronouns refer to enemies.
4. It should be remembered that Mohammad and his children being descendants of Abraham are included in "the children of Abraham."

اللّهُمَّ وَاجْعَلْنِي مِنْ أَهْلِ تَسْوِيجِكَ وَالْإِيمَانِ بِكَ وَالْتَّصْدِيقَ
بِرَسُولِكَ وَالْإِيمَانِ بِالَّذِينَ حَتَّمْتَ طَاعَتَهُمْ مُسْئَنٌ يَجْرِيْ ذَلِكَ
وَعَلَى يَدَيْهِ أَمِينٌ رَبَّ الْعَالَمِينَ اللَّهُمَّ لَيْسَ يَرُدُّ غَضَبَكَ إِلَّا
حِلَّمْتَ وَلَا يَرُدُّ سَخْطَكَ إِلَّا عَفَوْكَ وَلَا يُحِينُكَ مِنْ عِقَابِكَ إِلَّا
رَحْمَتَكَ وَلَا يُجْبِيْنِي مِنْكَ إِلَّا التَّضَرُّعُ إِلَيْكَ وَبَيْنَ يَدَيْكَ
فَصَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَهَبْتُ لَنَا يَا إِلَهِي مِنْ لَدُنْكَ
فَرْجًا بِالْقُدْرَةِ إِلَيْكَ بِهَا شُحِيْ مَوَاتُ الْعِبَادِ وَبِهَا تَشُرُّمَيْتَ
الْبِلَادِ وَلَا تَهْلِكْنِي يَا إِلَهِي غَمَّا حَتَّى لَسْبِيْتُ لِي وَتَعَرَّقْنِي
الْإِجَابَةِ فِي دُعَائِي وَأَذْفَنْتُنِي طُعْمَ الْعَافِيَةِ إِلَى مُنْتَهِيَّ أَجَلِي
وَلَا شَيْمَتُنِي عَدُوِّي وَلَا مَكَنَّهُ مِنْ عُنْقِي وَلَا سَلَطَهُ
عَلَى إِلَهِي إِنْ رَفَعْتَنِي فَمَنْ ذَا الَّذِي يَضْعِنُ وَإِنْ وَصَعَتِي
فَمَنْ ذَا الَّذِي يَرْفَعُنِي وَإِنْ كَرَّمَتِي فَمَنْ ذَا الَّذِي
يُصِيْنِي وَإِنْ آهَنْتَنِي فَمَنْ ذَا الَّذِي يُكَبِّرِنِي
وَإِنْ عَذَّبْتَنِي فَمَنْ ذَا الَّذِي يَرْحَمُنِي وَإِنْ آهَلَكْتَنِي
فَمَنْ ذَا الَّذِي يَعْرِضُ لَكَ فِي عَبْدِكَ آوْ كَيْلَكَ عَنْ أَمْرِهِ
وَقَدْ عَلِمْتُ أَنَّهُ لَيْسَ فِي حُكْمِكَ ظَلْمٌ وَلَا فِي نِفْرَتِكَ عَجْلَةٌ

O Lord and let me be of the unitarians and of the believers in Thee, and of those who verify Thy Prophet and the Imams, obedience to whom Thou hast strictly enjoined ; (let me be) of those through whom and by whose hands these things continue.* Amen O Lord of the worlds !

O Lord nothing turneth away Thy wrath but Thy forbearance, and nothing turneth away Thy displeasure but Thy pardon, and nothing can protect from Thy chastisement but Thy mercy, and nothing can deliver from Thee save humble entreaty unto Thee and before Thee !

Therefore, bless Mohammad and his Al (family) and grant us, from nigh Thee, O Lord, a relief with Thy power, with which Thou restorest the dead to life, and with which Thou revivest the dead cities !

And do not kill me O Lord with sorrow, until Thou grantest my request, and makest it known to me that Thou hast answered my prayer !

And let me relish the taste of safety to the end of my life ; and do not let my enemy laugh at me ; and do not give him power over my neck, and do not give him dominion over me !

My Lord ! if Thou exalt me, then who is the person to degrade me ; and if Thou degrade me, then who is the person to raise me ; and if Thou honour me, then who is the person to disgrace me ; and if Thou disgrace me, then who is the person to honour me ; and if Thou torment me, then who is the person that would pity me ; and if Thou destroy me, then who is the person that would object to Thee in the matter of Thy servant, or question Thee concerning his affair !

And I know for certain that there is no inequity in Thy sentence, and no hurry in Thy chastisement :

* Belief in Thy unity etc. mentioned above.

وَإِنَّا يَعْجَلُ مَنْ يَخَافُ الْفُرُّوتَ وَإِنَّمَا يَخْتَارُ جُرُّافَ
 الظُّلْمُ الْضَّعِيفُ وَقَدْ تَعَالَيْتَ يَا إِلَهِي عَنْ ذَلِكَ
 عُلُوًّا كَبِيرًا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
 وَلَا تَجْعَلْنِي لِلْبَلَاءِ عَرَضًا وَلَا تِنْقِسْتِكَ بَصَبَّا وَمَهْيَلَنِي
 وَنَفْسِي وَآقِلَنِي عَشْرَتِي وَلَا تَبْتَلِيْنِي بِبَلَاءِ عَلَى أَشَرِ
 بَلَاءٍ فَقَدْ تَرَى ضَعْفِي وَقِتَلَةَ حِيلَتِي وَتَضَرَّعَتِي إِلَيْكَ
 أَعُوذُ بِكَ اللَّهُمَّ إِلَيْكَ يُوْمَ مِنْ غَضِيبِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
 وَآمِنْدِنِي وَاسْتَحْيِرْبِكَ إِلَيْكَ يُوْمَ مِنْ سَخْنِكَ فَصَلِّ
 عَلَى مُحَمَّدٍ وَآلِهِ وَآجِرْنِي وَاسْتَدْكَ آمِنْنِي مِنْ
 عَذَابِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَامْنِي وَاسْتَهْدِي إِلَيْكَ
 فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاهْدِنِي وَاسْتَنْهِرْكَ فَصَلِّ عَلَى
 مُحَمَّدٍ وَآلِهِ وَانْصُرْنِي وَاسْتَرْحِمْكَ فَصَلِّ عَلَى مُحَمَّدٍ
 وَآلِهِ وَارْحَسْنِي وَاسْتَكْفِيْكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ
 آلِهِ وَاسْكُفِنِي وَاسْتَرْزِفْكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
 وَارْزُقْنِي وَاسْتَعِيْكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَآعِنِي

And, verily, maketh haste he, who feareth failure ; and verily, it is the weak that need to have recourse to injustice ; whilst, Thou art far exalted above this ! ¹

O Lord bless Mohammad and his Al (family), and do not make me a mark for calamity, nor a butt for Thy vengeance and let me have respite, and remove my sorrow, and forgive my fault : and do not involve me in calamity following in the track of calamity ², for, verily, Thou seest my weakness, and my want of resource and my humility before Thee !

O Lord, today, I betake me to Thee, for protection from Thy wrath ; therefore, bless Mohammad and his Al (family), and protect me :

And, today, I seek refuge in Thee from Thy displeasure therefore, bless Mohammad and his Al (family) and shelter me !

And I beg of Thee safety from Thy torment ; therefore, bless Mohammad and his Al (family) and grant me safety !

And I beg of Thee guidance ; therefore, bless Mohammad and his Al (family) and guide me !

And I ask of Thee assistance ; therefore, bless Mohammad and his Al (family) and help me !

And I beg of Thee mercy ; therefore, bless Mohammad and his Al (family) and pity me !

And I beg of Thee sufficiency ; therefore, bless Mohammad and his Al (family) and suffice me !

And I ask of Thee sustenance ; therefore, bless Mohammad and his Al (family) and give me subsistence !

And I pray unto Thee for help ; therefore, bless Mohammad and his Al (family) and assist me !

1. Lit. exalted above this with a grand exaltation.

2. Repeated calamities.

وَاسْتَغْفِرُكَ لِمَا سَلَفَ مِنْ ذُنُوبِيْ فَصَلَّى عَلَى مُحَمَّدٍ وَآلِهِ
 وَانْفَعْرَلِيْ وَاسْتَعْصَمَكَ فَصَلَّى عَلَى مُحَمَّدٍ وَآلِهِ وَاعْصَمُنِيْ
 فَإِنِّي لَنْ أَعُوْذُ بِشَيْءٍ كَرِهْتَهُ مِنْتِيْ إِنْ شِئْتَ ذَلِكَ
 يَارَبِّ يَارَبِّ يَا حَنَانَ يَا مَثَانَ يَا ذَالْجَلَالَ وَالْأَكْرَامِ
 صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ وَاسْتَحْبَلِيْ جَمِيعَ مَا سَلَكْتُكَ
 وَطَلَبْتُ إِلَيْكَ وَرَغَبْتُ فِيْهِ إِلَيْكَ وَأَرِدْهُ وَفَدَّهُ
 وَاقْضِهِ وَامْضِهِ وَخَرْلِيْ فِيْ مَا تَقْضِيْ مِنْهُ وَبَارِكْلُهُ لِيْ
 فِي ذَلِكَ وَنَفَضَلْ عَلَيْهِ وَاسْعِدَنِيْ بِمَا تَعْطِيْنِي مِنْهُ
 وَزِدْنِيْ مِنْ فَضْلِكَ وَسَعَةِ مَا عِنْدَكَ فَإِنَّكَ وَاسِعٌ كَرِيمٌ
 وَصَلَّى ذَلِكَ بِخَيْرِ الْآخِرَةِ وَغَيْرِهِ بَايَا أَرْحَمَ الرَّاحِمِينَ

And I ask Thy pardon for my past sins ; therefore bless Mohammad and his Al (family) and forgive me !

And I beg of Thee chastity ¹ ; therefore, bless Mohammad and his Al (family) and guard me : For, verily, I shall never return ² to anything Thou wouldest dislike from me, if Thou will !

O my Lord, O my Lord, O Gracious, O Gracious, O Possessor of Majesty and Glory, bless Mohammad and his Al (family) and grant me all I have asked of Thee, and prayed Thee for, and desired from Thee : and resolve (to grant) it, and ordain it, and order it and issue it ; and let what Thou decreest thereof be good to me, and let me be blessed therewith, and favour me thereby, and make me lucky with what Thou gavest me thereof !

And let me have more out of Thy bounty, and out of the abundance of what Thou possessest : For, verily, Thou art Possessor of abundance, Generous ! And join this to the good of the next world and its blessings, O most Merciful ! ³

1. Protection from sin.

2. i. e. never repeat offending Thee.

3. After repeating this prayer, says the text ask for what you desire, and invoke blessings on the Prophet and his family one thousand times, for such was the practice of the Imam— peace be on him.

وَكَانَتْ لِرَجُلَيْهِ عَلَيْهِ أَسْلَافٌ فَاعْلَمُ كَيْدُ الْعَدُوِّ دَهْلَةٌ

إِلَهِي هَدَى يَنْتَنِي فَلَهُوْتُ وَعَظُّتَ فَقْسُوتُ وَابْلَيْتَ
 الْجَنِيْلَ فَعَصَيْتُ ثُمَّ عَرَفْتُ مَا اصْدَارْتُ إِذْ عَرَفْتَنِيْهِ فَاسْتَغْفَرْتُ
 فَأَفْلَتَ فَعُدُّتُ فَسَرَّتَ فَلَكِ الْحَمْدُ تَقْهِمْتُ
 أَوْدِيَهُ الْمَلَائِكَ وَحَكَلْتُ شِعَابَ تَلَقَّنِيْ تَعَرَّضْتُ
 فِيهَا السَّطَوَاتِكَ وَجَلَوْلَهَا غَفُوْبَا تِلَكَ وَسِيلَقِيْ إِلَيْكَ
 التَّوْحِيدُ وَدَرِيْعَقِيْ آتِيَ لَهُمَا شِرِّكِيْكَ شَيْئًا وَلَمْ
 أَتَخِدَ مَعْكَ الْهَا وَقَدْ فَرَرْتُ إِلَيْكَ بِنَفْسِي وَإِلَيْكَ
 مَقْرُّ الْمُسْعَى وَمَقْرَعُ الْمُضِيعِ لِحَظَّنَفْسِي وَالْمُلْتَجَى فَكَمْ
 مِنْ عَدُّ وَأَنْتَضَيْتَ عَلَيَّ سَيْفَ عَدَادِيَّهُ وَشَحَدَلِيُّ ظُبَّةَ
 مُدُّيَّتِهِ وَأَرْحَفَ لِيْ شَبَابَ حَدِّهِ وَدَافَ لِيْ قَوَاتَلَ
 سُمُّوْمِيْهِ وَسَدَدَ دُخُوْيِيْ صَوَائِبَ سَهَامِيْهِ وَلَمْ تَسْرُ عَنِّي
 عَيْنُ حِرَاسَيْهِ وَاضْمَرَ عَنْ يَسُومَنِيْ الْمُكْرُوْهَ وَيُجَرِّ عَنِّي زُعَاقَ
 قَرَارِيَّهُ فَنَظَرْتَ يَالِإِلَهِيْ إِلَى صَعْقِيْ عَنِ الْحِتَّمَالِ الْفَوَادِحِ
 وَجَزِيْ عَنِ الْأَنْقَاصَارِمِمَنْ قَصَدَنِيْ بِسُحَارِ بَيْتِهِ وَوَحْدَنِيْ

49. His prayer to avert the treachery of enemies and to ward off their violence.

My Lord Thou didst guide me and I neglected ; and Thou didst advise me and my heart grew hard ; and Thou gavest me handsome gifts and I disobeyed ! Thereafter, I realised what I had committed, when Thou didst cause me to know it. So, I begged pardon and Thou forgavest !

Then, I repeated (the errors) and Thou didst conceal (them) ! !

Therefore, my Lord, all praise is due unto Thee ! I plunged into the valleys of destruction and penetrated the ravines of ruin, wherein I exposed myself to Thy wraths, and by entering which (I exposed myself) to Thy chastisements :

And my recommendation unto Thee, is my belief in Thy Unity, and my intercession with Thee (the fact) that I never joined anything with Thee, and never took with Thee any other God :

And verily, I have fled unto Thee with my soul, and toward Thee is the escape of the sinful, and the refuge of him who had wasted his fortune * and was in search of shelter :

Thus, many an enemy drew against me the sword of his enmity, and sharpened for me the edge of his knife and whetted for me the keenness of its edge, and mixed for me his most deadly poisons, and aimed at me his unfailing arrows, and his vigilant eye never ceased to watch me, and he resolved to inflict evil upon me, and make me drink its most bitter cup :

And Thou didst look, my Lord, at my weakness to bear these heavy calamities, and my inability to take revenge from him who aimed at me his hostility, and my loneliness

* Used in the spiritual sense i. e. who had wrought the ruin of his own soul.

فِي كِتَبِيْرِ عَدَّ دِمَنْ نَادَى وَأَرْسَدَ لِيْ بِالْمَلَائِكَةِ فِيْهَا لَمْ أَعْمِلْ
 فِيْهِ فَكِرْيَ فَابْتَدَأْتِيْ بِنَصْرِكَ وَشَدَّدْتَ آزِرِيْ يَقُوْتِكَ شُمْ
 فَلَلْتَ لِيْ حَدَّكَ وَصَيْرَتَهُ مِنْ بَعْدِ جَمْعِ عَدِيْدِهِ وَحْدَكَ وَ
 أَعْلَيْتَ كَعْبِيْ عَلَيْهِ وَجَعَلْتَ مَا سَدَّدَهُ مَرْدُودًا عَلَيْهِ فَرَدَّدَتَهُ
 لَمْ يَشْعِنْ تَعْنِيْلَهُ وَلَمْ يَكُنْ عَلَيْلَهُ قَدْ عَصَ عَلَى شَوَّاياهُ وَأَدْبَرَ
 مُوَلِّيَ قَدْ أَخْلَفَتْ سَرَايَاهُ وَكَمْ مِنْ تَبَاعِغَ بَغَا فِي سَكَائِدِهِ وَ
 نَصَبَ لِيْ شَرَكَ مَصَائِدِهِ وَوَكَلَ بِيْ تَقْدِرْ رِعَايَتِهِ وَأَضْبَأَ لَكِيْ
 إِضَبَاءَ السَّبِيعِ لِطَرِيْدَتِهِ اِنْتِظَارَكَ لِتَهَا زَفْرَصَةَ وَهُوَ يُظْهِرُ
 لِيْ بَشَاشَةَ الْمَلِقَ وَيَنْظُرِيْ عَلَى شَدَّقَ الْحَنْقِ فَلَمَّا رَأَيْتَ يَا إِلَهِيْ
 تَبَارَكْتَ وَتَعَالَيْتَ دَغَلَ سَرِيرَتِهِ وَقَبَيْهِ مَا اُنْطَوَى عَلَيْهِ أَرْكَسْتَهُ
 لِأَمْرِ رَأْسِهِ فِي زُبُيْتِهِ وَرَدَّدَتَهُ فِي مَهْوِيْ حُفْرَتِهِ فَانْقَعَ بَعْدَ
 اسْتِطَالِتِهِ دَلِيلًا كَفِيْرِيْ بَقِيَ حِبَالَتِهِ الَّتِيْ كَانَ يُقَدِّرُ آنُ تَيَّارِيْ
 فِيْهَا وَقَدْ كَادَ آنُ يَحْمُلُ فِي لَوْلَارِ حَسْتَافَ مَا حَلَّ بِسَاحِنِهِ
 وَكَمْ مِنْ حَاسِدٍ قَدْ شَرِقَ بِيْ بِعُصَتِهِ وَشَجَيْ مِتَّيْ بِعَيْضِهِ
 وَسَلَقِيْ بِحَدِيلِسَائِنِهِ وَحَرَنِيْ بِقَرْفِ عُيُوبِهِ وَجَعَلَ

among the host of him who was hostile to me, and was waiting opportunity to inflict misery upon me, which I had never thought of :

So, Thou didst take the initiative in helping me, and girdled me with Thy strength ; then, didst Thou render dull his keenness for me, and reduce him to singleness after his having possessed numerical strength ; and gavest me the upperhand ¹ over him and turnest upon him the mischief he had prepared.

Thus, didst Thou repel him, his grudge unsatisfied and his rage uncalmed : Verily he bit his hands and beat a retreat, while his hosts deserted him !

And many a traitor deceitfully rebelled against me, and set up his snares to entrap me, and set his searching vigilance to watch me, and lay in ambush for me like the beast of prey for his victim, waiting for the opportunity ². And he put on for me the cheerfulness of flattery, while he regarded me with intense grudge.

So, when Thou sawest O my Lord—blessed art Thou and exalted—the treachery of his nature and the evil of what he had conceived, Thou threwst him headlong into his pit and drovest him back to the depth of his abyss.

Thus, after his obstinacy, he fell disgraced into his trap ³ in which he had longed to see me : and the calamity which descended upon him, was very near descending upon me were it not for Thy mercy !

And many an envious fellow got choked up on account of his wrath against me, and got suffocated owing to his rage at me, and harmed me with the keenness of his tongue, and slandered me by throwing out his aspersions, and made my

1. Lit. raised my ankle over him.

2. 'To pounce upon his pray' should be added according to another reading.

3. Lit. evils of his net.

عُوْضٍ عَرْضًا لِرَأْمِيَّهُ وَقَلَّدَنِي خَلَّا لَمْ تَرَلْ فِيهِ وَحْسِيٌّ
يُكَيِّدُهُ وَقَصَدَنِي بِكَيِّدَتِهِ فَنَادَيْتُكَنِي إِلَيْهِ مُسْتَغْنِيَّا
بِكَنِي وَأَثْقَابِ سُرْعَةِ إِجَابَتِكَنِي عَالِيَّاً أَنَّهُ لَا يُضْطَهَدُ مُسْنَنُ أَوْتَيِّ
إِلَيْهِ ظَلَّ كَنِي فَوَلَا يَقْرَعُ مَنْ يَجِدُ إِلَيْهِ مَعْقَلَ اِنْتِصَارِكَنِي
تَعْصِيَّيْ مِنْ بَأْسِهِ يَقْدُرَتِكَنِي وَكَمْ مِنْ سَحَابَيْ مَكْرُوَّهِ
بِجَلِيلِهَا عَنِي وَسَحَابَيْ يَعِمِّا مُطْرَقَهَا عَلَيْهِ وَجَدَ أَوْلَ رَحْمَةَ نَشَرَتِهَا
وَعَافِيَّهَا لِبَسْتَهَا وَأَعْيُّنَ أَحَدَ أَيْثَ طَمَسْتَهَا وَغَوَاشِي حُمُرُبَاتِهِ
كَشْفَهَا وَكَمْ مِنْ نَطِنَ حَسِنَ حَقْفَتَ وَعَدَدِهِ جَبَرَتَ وَصَرْعَةَ
أَنْتَشَتَ وَمَكَنَّةَ حَوَلَتَ كُلَّ ذِلِكَ إِنْعَامًا وَتَطَوَّلَ لَأَمْنَاعَ
وَفِي جَمِيعِهِ اِنْهَمَّا كَامِيَّهُ عَلَى مَعَاصِيَكَ لَمْ تَنْعَكِ إِسَاءَتِي
عَنِ اِنْهَامِ اِخْتَانِكَ وَلَا جَهَرَنِي ذِلِكَ عَنِ اِرْتِكَابِ مَسَاجِطِكَ
لَا تَسْعَلْ كَمَّتَأْتَقْعَلُ وَلَقَدْ سُعِلَتَ فَأَعْطَيْتَ وَلَمْ سُسْئَلَ
فَابْتَدَأْتَ وَاسْتَيْمَيْ فَضْلُكَ فَمَا أَكْدَيْتَ أَبَيْتَ يَا مَوْلَايَهُ
إِلَّا إِخْتَانَأَ وَأَمْتَنَأَ وَتَطَوَّلَ وَإِنْعَامًا وَأَبَيْتَ إِلَّا

honour a mark for his arrows,¹ and put round my neck charges which perpetually clung to him.² and bruised me with (the spear) of his treachery and made me the object of his deceit.

So I invoked Thee O my Lord, complaining unto Thee, trusting in the quickness of Thy answer, knowing that he who took refuge under the shelter of Thy protection could not be oppressed, and that he who took shelter in the stronghold of Thy help could have no fear: and with Thy power Thou didst defend me from his violence !

And many a cloud of evil didst Thou disperse from me, and cloud of blessings didst Thou cause to rain down on me, and river of mercy didst Thou cause to flow, and safety didst Thou clothe me with, and eye of accident didst Thou render blind, and covering ³ of distress didst Thou remove !

And many a hope didst Thou turn out true, and want didst Thou satisfy, and fall from which Thou didst raise, and indigence which Thou didst turn away !

Thou didst all this by way of favour and graciousness on Thy part, and throughout all this I persevered in disobeying Thee !!

My wickedness did not prevent Thee from accomplishing Thy benevolence; nor did this restrain me from committing things hated by Thee !!

Thou art not questioned about what Thou dost ! And verily Thou art requested and givest, and takest the initiative even if not requested, and Thy bounty was asked for and Thou didst not stint !!

Thou didst nothing, O my Lord, save goodness and benevolence, kindness and favour: and I did nothing except

1. Of slander.

2. i. e. charged me with faults of which he himself was guilty.

3. Curtain.

تَقْهِمَ الْحَرَمَاتِكَ وَتَعْدِي يَارِحْدُ وَدِكَ وَغَفَلَةَ عَنْ قَعِيدَكَ
 فَلَكَ الْحَمْدُ إِلَيْهِ مِنْ مُقْتَدِي لَا يُغَلِّبُ وَذِي آنَاءَ لَا تَعْجَلُ
 هَذَا مَقْامَ مَمْنَ اعْتَرَفَ بِسُبُونِ النِّعَمَ وَقَابَهَا بِالْتَّقْصِيرِ
 وَشَهَدَ عَلَى نَفْسِهِ بِالْتَّضْبِيعِ اللَّهُمَّ فَإِنَّ أَنْقَرَبَ إِلَيْكَ
 بِالْمُهَمَّةِ إِلَيْهِ الرَّفِيعَةِ وَالْعَلِيَّةِ الْبَيِّنَاتِ وَأَتَوْجَهُ إِلَيْكَ
 بِهِمَّا أَنْ تُعِينَ فِي مِنْ شَرٍ (كَذَا وَكَذَا) فَإِنَّ ذَلِكَ
 لَا يَضِيقُ عَلَيْكَ فِي وُجُودِكَ وَلَا يَكُنَّكَ دَلَكَ فِي قُدْرَتِكَ وَأَنْتَ
 عَلَى كُلِّ شَيْءٍ قَدِيرٌ فَهَبْ لِي يَا إِلَاهِي مِنْ رَحْمَتِكَ وَدَوَامِ
 تَوْفِيقِكَ مَا أَتَحْمَدُهُ مُسْلِمًا أَعْرُجْ بِهِ إِلَى رَضْوَانِكَ وَأَمْنِ
 بِهِ مِنْ عَقَابِكَ يَا أَرْحَمَ الرَّاحِمِينَ

plunging into things prohibited by Thee, and transgressing Thy limits, and neglecting Thy threat !!!

Therefore, all praise is due to Thee O Mighty who cannot be vanquished and O Possessor of patience who doth not make haste !

Such is the situation of him who acknowledges Thy abundant favours, and who requitted them with disobedience ; and bears witness, against himself, of having squandered them.

Therefore, O Lord I approach Thee through the sublime Creed of Mohammad and the Bright Faith of Ali ; and pray Thee, through them, to shelter me from the mischief of (such and such). ¹

For verily this is not difficult for Thee in Thy opulence, nor hard upon Thee in Thy power : and Thou hast power over all things !

² Therefore, grant me, O my God, Thy mercy, and Thy perpetual grace, which I may lay hold of as a ladder, whereby I may climb to Thy approbation, and whereby I may be safe from Thy torment, O most Merciful !

1. Here mention the name of enemy.

2. Different reading.

Therefore, O my Lord, grant me out of Thy mercy and Thy perpetual grace that which I may lay hold of.

وَلَكَ مِنْ حَمْدٍ وَلَكَ مِنْ عَمَلٍ مُتَكَبِّرٍ

اللَّهُمَّ إِنَّكَ خَلَقْتَنِي سَوِيًّا وَرَبَّتَنِي صَفِيًّا وَرَزَقْتَنِي بِرَزْقًا
 مَكْفِيًّا اللَّهُمَّ إِنِّي وَجَدْتُ فِيمَا أَنْزَلْتَ مِنْ كِتَابِكَ وَلَبَثْرَاتَ
 يَهْيَمُهَا دَلَقَ آنَ قُلْتَ يَا عَبْدَكَ الَّذِينَ آسْرَفُوا عَلَىٰ آنْفُسِهِمْ
 لَا تَقْنُطُوا مِنْ رَحْمَةِ اللَّهِ يَغْفِرُ الذُّنُوبَ جِمِيعًا وَقَدْ
 تَقَدَّ مَرْءَتِي مَا قَدْ عَلِمْتَ وَمَا أَنْتَ آعْلَمُ بِهِ مِنِّي فِيمَا سَوَّأْتَنَا
 مِمَّا أَحْصَاهُ عَلَيَّ كِتَابُكَ فَلَوْلَا الْمَوْاقيفُ الَّتِي أَوْمَلَ مِنْ عَفْوِكَ
 الَّتِي فِيهِ فِيلٌ كُلُّ شَيْءٍ لَا لَقِيْتُ بِمِدِيْرِي وَلَوْلَا أَحَدًا إِسْتَطَاعَ
 الْمَرَبَّ مِنْ رَبِّهِ لَكُنْتُ آنَّا أَحَقُّ بِالْهَرَبِ مِنْكَ وَأَنْتَ لَا تَخْفِي
 عَلَيَّكَ خَافِيَةً فِي الْأَرْضِ وَلَا فِي السَّمَاءِ إِلَّا أَتَيْتَهَا وَكُنَّ
 يَكَ جَانِبَيَا وَكُنَّ يَكَ حَسِيْبَا اللَّهُمَّ إِنَّكَ طَالِبُي إِنْ آنَا
 هَرَبْتُ وَمُدْرِكِي إِنْ آتَاهُ فَرَمَتَ فَهَا آنَاهُ أَبَيَنَ يَدِيْكَ
 خَاصِّمَ دَلِيلَ رَاغِمَ إِنْ تُعَذِّنِي بِنِيْ حَنَانِي لَذِلَّكَ
 آهَمْ وَهُوَ يَأْرِبُ مِنْكَ عَدْلَكَ قَ إِنْ تَعْفُ عَنِي
 فَقَدِيْمًا شَيْلَيْنِي عَفْوِكَ وَالْبَسْتَنِي عَسَافِيَّكَ

50. His prayer in attitude of pious fear.

O Lord Thou didst create me perfect and didst rear me when I was an infant, and gavest me sufficient nourishment.

O Lord, verily, I found in the Book ¹ which Thou hast sent down, and by which Thou hast given good tidings to Thy servants, that Thou hast said : “ O my servants who have transgressed to your own hurt, despair not of God’s mercy, for all sins doth God forgive.” ²

And, verily, in the past I did commit that which Thou art aware of, and which Thou knowest better than me.

Alas my disgrace due to what Thy record compriseth against me ! And were there not the opportunities which I hope from Thy pardon, which extends to all things, I would certainly have let loose my hand ³ (to plunge into ruin).

And had any one the power to flee from his Creator, I would have been the most worthy to flee from Thee.

And Thou art the Being from whom is hidden no secret (neither in the earth, nor in the heaven) but Thou findest it out : and Thou art sufficient as rewarder and sufficient as accountant.

My Lord verily Thou wouldst search me out if I flee, and capture me if I run away :

Therefore, behold, here I am prostrate before Thee, in humility and disgrace :

If Thou punish me, verily I deserve it, and it would be an act of justice from Thee O Lord ; and if Thou forgive me, then Thy pardon has always been extended ⁴ to me ; and Thou hast always clothed me with Thy protection.

1. The Quran.

2. The Quran chapter 39 verse 54.

3. i. e. on account of despair I would have lost all self-control and plunged into dissipation and ruin.

4. Lit. included or comprised me.

فَاسْتَأْلِكَ اللَّهُمَّ بِالْجَزْرِ وَنِسَاءَ وَارْتُهُ
 الْجَبَرُ مِنْ بَهَائِكَ لَا رَحْمَةَ هَذِهِ النَّفْسِ الْجَزْرُ وَعَهُ وَهَذِهِ
 الْرِّمَةُ الْهَلْوَعَةُ الَّتِي لَا تَسْتَطِعُ حَرَقَ شَمِسَاتَ فَكَيْفَ تَسْتَطِعُ
 حَرَقَ نَارِكَ وَالَّتِي لَا تَسْتَطِعُ صَوْتَ رَعْدِكَ فَكَيْفَ تَسْتَطِعُ
 غَصَبَاتَ فَارْحَنِي اللَّهُمَّ قِبَلِي اْمْرَءُ حَقَارَ وَخَطَرِي
 يَسِيرٌ وَلَيْسَ عَذَنِي اِبِي مَمَّا يَزِيدُ فِي مُلْكِكَ مِثْقَالَ ذَرَّةٍ وَ
 لَوْ آتَقَ عَذَنِي اِبِي مَمَّا يَزِيدُ فِي مُلْكِكَ لَسَالْتُكَ الصَّابَرَ عَلَيْهِ
 وَأَجَبْتُ أَنْ يَكُونَ ذَلِكَ لَكَ وَلِكُنْ سُلْطَانَكَ اللَّهُمَّ
 أَعْظَمُ وَمُلْكُكَ آدُو مِنْ أَنْ تَزِيدَ فِيهِ طَاعَةُ الْمُطْبَعَيْنَ
 أَوْ تَنْقُصَ مِنْهُ مَعْصِيَةُ الْمُذْنِبَيْنَ فَارْحَنِي يَا أَرْحَمَ
 الرَّاحِمَيْنَ وَتَحَاوَرْ عَنِي يَا ذَا الْجَلَلِ وَالْأَكْرَامِ وَتُبْ
 عَلَيَّ إِنَّكَ أَنْتَ التَّوَابُ الرَّحِيمُ

Therefore, I entreat Thee O Lord, by Thy names which are treasured-up, and by Thy glory which the curtains hide, to pity my impatient soul and my decaying, trembling bones, which cannot bear the heat of Thy sun, then how shall they bear the heat of Thy fire! And they cannot bear the roar of Thy thunder, then how shall they bear Thy wrath !

Therefore, pity me O Lord, for I am an insignificant man and my worth little; and my punishment is not a thing that would add to Thy sovereignty an atom's weight :

And were my punishment a thing which would increase Thy sovereignty, verily, I would have begged of Thee patience to bear it, and would have liked that Thou shouldst have it.

But Thy authority O Lord is too great and Thy sovereignty too enduring to be increased by the service of the obedient, or to be diminished by the disobedience of the sinful.

Therefore, pity me O most Merciful and forgive me O Possessor of Glory and Majesty, and accept my repentance : Verily, Thou art the most gracious acceptor of repentance !

مَنْ كَانَ مُسْلِمًا إِذْ هُنَّ مُهْلِكُونَ فَلَا يُنْهَا نُفُوسُ الْأَمْحَاجِ كَبَشَةٌ

إِلَهِيْ أَحْمَدُكَ وَأَنْتَ الْحَمْدَىْ أَهْلُ عَلَىْ حُسْنِ صَنْيِعَكَ
 أَلَيْ وَسْبُوعُ نُعْمَائِكَ عَلَىْ وَجْهِيْ عَطَائِكَ عِنْدِيْ وَعَلَى
 مَا فَضَلْتَنِيْ مِنْ رَحْمَتِكَ وَأَسْبَغْتَ عَلَيَّ مِنْ رَحْمَتِكَ فَقَدِ
 اصْطَنَعْتَ عِنْدِيْ مَا يَعْزِزُ عَنْهُ شُكْرِيْ وَلَوْلَا إِحْسَانُكَ
 لَأَيْ وَسْبُوعُ نُعْمَائِكَ عَلَىْ مَا بَلَغْتُ إِحْرَارَ حَظِيْ وَلَا إِصْلَاحَ
 نَفْسِيْ وَلِكِنَّكَ ابْتَدَأْتَنِيْ بِالْإِحْسَانِ وَرَزَقْتَنِيْ فِيْ أُمُورِيْ
 كُلَّهَا إِلْكَفَايَةً وَصَرَفْتَ عَنِّيْ جَهْدَ الْيَلَاءِ وَمَنْعَتْ مِنِّيْ
 حَدْنُ وَرَأْفَضَنِيْ إِلَهِيْ فَكَمْ مِنْ بَلَاءً جَاهِدِيْ قَدْ صَرَفْتَ
 عَنِّيْ وَكَمْ مِنْ نِعْمَةً سَابَقَنِيْ آفَرَرْتَ بِهَا عِنْدِيْ وَكَمْ مِنْ
 صَنْيِعَةً كَرِيْبَتَنِيْ لَكَ عِنْدِيْ أَنْتَ الَّذِيْ أَجَبْتَ عِنْدَ
 الْإِضْطِرَارِ دُعَوْتِيْ وَأَقْلَتَ عِنْدَ الْعِثَارِ تَرَتَّبْتِيْ وَأَخَذْتَ
 لِيْ مِنَ الْأَعْدَاءِ بِظُلْمٍ مَتِيْ إِلَهِيْ مَا وَجَدْتُكَ بِخَيْرٍ لَا
 حَيْثَ سَأَلْتُكَ وَلَا مُنْقَبِضًا حَيْثَ آسَرْدُوكَ بَلْ وَجَدْتُكَ
 لِدُعَائِيْ سَامِعًا وَلِهَطَالِبِيْ مُعْطِيَا وَوَجَدْتُ نُعْمَالَكَ
 عَلَيَّ سَابَقَهُ فِيْ كُلِّ شَأْنٍ مِنْ شَأْنٍ وَكُلِّ زَمَانٍ مِنْ زَمَانٍ

51. His prayer in meekness and humility.

My God I praise Thee, and Thou art worthy of praise for Thy benevolence to me, and for accomplishing Thy favours upon me, and Thy abundant gifts which I have ; and for the excellence Thou hast given me out of Thy mercy, and for Thy blessings on me which Thou hast accomplished.

For, verily, Thou hast done me the goodness for which I cannot thank Thee enough. ¹

And were it not for Thy goodness to me, and the perfection of Thy favours on me, I would neither have achieved the acquisition of my share, ² nor the reformation of my soul. ³

But Thou didst take the initiative in doing good to me, and gavest me help in all my affairs, and didst turn away from me the bitterness of calamity ; and didst keep off from me a dreadful doom.

My Lord, thus many a bitter calamity didst Thou turn away from me, and many an accomplished favour with which Thou didst cool my eye, and many a noble gift from Thee do I possess !

It is Thou who answerest my prayer in my helplessness, and forgivest my error when I err, and takest for me my due from my enemies :

I never found Thee parsimonious when I begged of Thee, nor morose when I resolved (to pray unto) Thee.

Nay, I always found Thee a listener to my prayers, and a grantor of my requests : and I found Thy favours on me perfect, in every one of my conditions and every moment of my life.

1. I am unable to return thanks.
2. Fortune.
3. Self-reformation.

فَانْتَ عِنْدِيْ حَمْدُو وَصَنْياعَ لَدَيْ مَبُو وَرَحْمَدُ لَكَ
 تَقْيَيْ وَلِسَانِيْ وَعَقْلِيْ حَمْدَلَيْلُغُ الْوَفَاءَ وَحَقْيَقَةَ الشُّكْرِ
 حَمْدَأَيْكُونُ مَبْلَغَ رِضَاكَ عَيْنِيْ قَيْجَنِيْ مِنْ سَخَطِكَ يَا كَهْفِيْ
 حَيْنَ تَعْيَيْنِيْ الْمَذَاهِبُ وَيَا مُقْيَلِيْ عَلَقَرِيْ فَلَوْ لَاسْتَرْوَكَ
 عَوْرَتِيْ لَكُنْتُ مِنَ الْمَفْضُوْحَيْنَ وَيَا مُؤَيْدِيْ يِيْ بِالْتَّصْرِ
 فَلَوْ لَانْصَرْلَقَرِيْا يِيْ لَكُنْتُ مِنَ الْمَغْلُوبَيْنَ وَيَا مَنْ وَضَعَتُ
 لَهُ الْمُلْوَكُ بِنِيْ الْمَذَلَّةَ عَلَى آعْنَاقِهَا فَهُمْ مِنْ سَطَوَاتِهِ
 خَائِفُونَ وَيَا أَهْلَ التَّقْوَى وَيَا مَنْ لَهُ الْأَسْمَاءُ الْحُسْنَى أَسْتَلَكَ
 آنَ تَعْقُوْعَنِيْ وَتَقْرَنِيْ تَعْلَمْتُ بَرِيْئَيَا فَاعْتَذَرَ وَلَكِنْيِيْ قُوَّةَ
 فَانْتَصَرَ وَلَامْفَرَلِيْ فَأَفِرَّ وَأَسْتَقْيَلَكَ عَلَرَتِيْ وَأَتَنَصَّلُ
 إِلَيْكَ مِنْ ذُنُوبِيِّ الَّتِيْ قَدْ أَوْبَقْتِيْ وَأَحَاطَتِيْ فَأَهْلَكْتِيْ
 مِنْهَا فَرَرَتُ إِلَيْكِيْ رَبِّ تَأْثِيْرَتُ عَلَيْيَ مُتَعَوِّذَا فَأَعْذُنِيْ
 مُسْتَحِيرَا فَلَا تَحْذِلِيْ سَائِلَلَا فَلَا تَحْرِمِيْ مُعْتَصِمَا فَلَا تُسْلِمِيْ
 دَاعِيَا فَلَا تُرْدَنِيْ خَائِبَا دَعَوْتُكَ يَارَبِّ مَسْكِينَا مُسْتَكِينَا
 مُشْفِقَا خَائِفَا وَجِلَا فَقِيرَا مُضْطَرَّا إِلَيْكَ آشْكُونَ إِلَيْكَ يَا إِلَهِيْ
 ضَعْفَتْ فَقِيْسِيْ عَنِ الْمُسَارَعَةِ فِيْهِ وَعَدْنَقَةَ أَوْلَيَاءِ لَقَّةَ وَ
 الْمُجَانَبَةَ عَنَّا حَذَرَتْهَ أَعْدَاءَ لَكَ كُلُّهُمْ مُهْمَمِيْ وَوَسْوَسَةَ نَفْيِيْ

Therefore, to my belief, Thou art praiseworthy, and Thy goodness to me is vast.

My conscience, my tongue and my reason praise Thee—a praise which may express loyalty and real gratitude,—a praise that would be adequate to Thy approbation, of me.

Therefore, deliver me from Thy wrath, O my defender, when the paths perplex me !

And O forgiver of my error, wert Thou not to cover my nakedness, verily, I would have been of the disgraced !

And O my supporter with Thy help, were there not Thy help for me, verily I would have been of the vanquished !

And O Thou before whom the kings put the yoke of humility on their necks, and of whose wraths they are afraid ; and O acceptor of piety, and O possessor of beautiful names, I beg of Thee to forgive me and pardon me : for I am not innocent so as to make excuse, nor possessor of strength so as to seek redress, and there is no escape for me so that I may run away.

And I ask of Thee forgiveness for my errors, and apologize unto Thee for my sins, which have undone me, and have besieged and thus ruined me : From them I flee toward Thee, O Lord, repenting, therefore accept my penitence ; and seeking shelter therefore, shelter me ; desiring refuge, therefore do not forsake me ; begging, therefore do not disappoint me ; seeking protection, therefore do not abandon me ; praying, therefore do not turn me away hopeless !

I cry unto Thee, O Lord, in misery, humility, terror, fear, dread, poverty, and turn to Thee in helplessness !

I complain unto Thee, O my God, that my soul is too weak to be quick to win that which Thou hast promised Thy friends, and to avoid that with which Thou hast threatened Thy enemies : and (I complain) of the abundance of my anxieties and misgivings of my soul !

إِلَهِي لَمْ تَفْضِحْنِي يَسِيرَنِي وَلَمْ تَهْلِكْنِي بِجَرِيَّنِي أَدْعُوكَ
 فَتَحْمِيَنِي وَلَمْ كُنْتُ بِطِينًا حَيْنَ تَدْعُونِي وَأَسْلَكَ كُلَّ مَا شِئْتُ
 مِنْ حَوَالَّيْ وَحِيثُ مَا كُنْتُ وَضَعْتُ عِنْدَكَ سِرِّي فَلَأَ
 أَدْعُوكَ وَلَا أَرْجُو غَيْرَكَ لَبَيْكَ لَبَيْكَ سَمِعْتُ مِنْ شَكِّ
 الْبَيْكَ وَتَلَقَّى مَنْ تَوَكَّلَ عَلَيْكَ وَتُخْلِصُ مَنِ اتَّهَمَكَ
 وَتُفْرِجُ عَمَّنْ لَا ذِلْكَ إِلَهِي فَلَا تَحْرِمْنِي خَيْرًا لَا خَرَقَ وَ
 الْأَوَّلِي لِقْلَةَ شُكْرِي وَأَغْفِرْ لِي مَا تَعْلَمْتُ مِنْ ذُنُوبِي إِنْ
 تَعْذِّبْ فَأَنَا الظَّالِمُ الْمُفْرِطُ الْمُضِيعُ الْأَثِيمُ الْمُقْصِرُ الْمُضَيِّعُ
 الْمُغْفِلُ حَفْظَنِي وَإِنْ تَغْفِرْ فَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

My God, Thou didst not disgrace me on account of my secret intention, and didst not destroy me for my transgression :

I invoke Thee and Thou answerest me, even though I be slow to obey when Thou callest me!

And I beg of Thee everything I want ; and wherever I be, I disclose my secret unto Thee. For, I do not invoke any one besides Thee, nor do I entertain hope from any other than Thee !

I am ready at Thy call ! I am ready at Thy call !

Thou listenest to whomsoever complains unto Thee, and attendest to him who trusts in Thee, and deliverest him who seeks protection from Thee, and turnest away evil from him who begs of Thee refuge :

Therefore, do not deprive me of the good of the subsequent world and the previous, for meagreness of my gratitude ; and forgive me what Thou knowest of my sins.

If Thou chastise me, I admit, I am the unjust, the defaulter, the squanderer, the sinner, the delinquent, the one wanting in obedience, the negligent of my soul's benefit ; and if Thou forgive me, verily, Thou art the most merciful !

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّمَا تَحْكُمُ عَلَيْنَا إِنَّمَا

يَا أَللَّهُ الَّذِي لَا يَخْفِي عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ
 وَكَيْفَ يَخْفِي عَلَيْكَ يَا إِلَهِي مَا أَنْتَ خَلَقْتَهُ كَيْفَ لَا تَخْصِي مَا أَنْتَ
 صَنَعْتَهُ أَوْ كَيْفَ يَعْلَمُ عَنْكَ مَا مَنَّتْ تُدْبِرُهُ أَوْ كَيْفَ
 يَسْتَطِعُ أَنْ يَهْرَبَ مِنْكَ مَنْ لَا حَيَاةَ لَهُ إِلَّا بِرِزْقِكَ
 أَوْ كَيْفَ يَنْجُو مِنْكَ مَنْ لَا مَنْ هَبَ لَهُ فِي عَالَمٍ مُلْكِكَ
 سُبْحَانَكَ أَخْشَى خَلْقَكَ لَكَ أَعْلَمُهُمُ بِكَ وَأَخْضَعُهُمْ
 لَكَ أَعْمَلُهُمْ بِطَاعَتِكَ وَأَهُونُهُمْ عَلَيْكَ مَنْ أَنْتَ
 تَرْزُقُهُ وَهُوَ يَعْبُدُ غَيْرَكَ سُبْحَانَكَ لَا يَنْقُصُ
 سُلْطَانَكَ مَنْ آشَرَكَ بِكَ وَكَنَّبَ رُسُلَكَ وَلَيْسَ
 يَسْتَطِعُ مَنْ كَرِهَ قَضَاءَكَ وَأَنْ يَرُدَّ أَمْرَكَ وَلَا يَمْتَنِعُ
 مِنْكَ مَنْ كَنَّبَ بِقُدْرَتِكَ وَلَا يَفُوتُكَ مَنْ عَبَدَ
 غَيْرَكَ وَلَا يُعْمَرُ فِي الدُّنْيَا مَنْ كَرِهَ لِقَاءَكَ سُبْحَانَكَ
 مَا أَعْظَمَ شَانَكَ وَأَقْهَرَ سُلْطَانَكَ وَأَشَدَّ قُوَّاتَكَ وَ
 أَنْفَذَ أَمْرَكَ سُبْحَانَكَ قَضَيْتَ عَلَى جَمِيعِ خَلْقِكَ الْمُوْتَ مَنْ
 وَحَدَّكَ وَمَنْ كَفَرَ بِكَ وَكُلُّ ذَاقَ الْمُوْتَ وَكُلُّ مَا يَرِدُ إِلَيْكَ

52. His importunate entreaty to the Lord.

O God from whom nothing is hidden, neither in the earth nor in the heaven ; and how can that be hidden from Thee, O my God, which Thou hast created ?

And how canst not Thou reckon that which Thou hast made ?

And how can that be absent from Thee which Thou dost regulate ?

And how can he flee from Thee who hath no life, save by Thy gift ?

And how can he escape from Thee who hath no path save within Thy kingdom ?

Holiness to Thee ! Of Thy creatures, he who feareth Thee most, knoweth Thee best ; and the most humble of them before Thee, is the most diligent of them in Thy service ; and the most despicable of them, in Thy sight, is he whom Thou givest sustenance and he worshipeth other than Thee.

Holiness to Thee ! He cannot diminish Thy authority, who joins others with Thee, and falsifies Thy apostles ; nor he who dislikes Thy decree, has power to set aside Thy sentence ; nor can he escape from Thee who denies Thy power ; nor can he evade Thee who adores others than Thee ; nor can he live, in the world, for ever, who is loath to meet Thee.

Holiness to Thee ! How great is Thy dignity ! How mighty Thy sovereignty, and how strong Thy power, and how effective Thy command !

Holiness to Thee ! Thou hast decreed death for all Thy creatures ; for him who believes in Thy Unity and him who denies Thee, and every one shall taste death and return unto Thee !

فَتَبَارَكَتْ وَقَعَالَتْ لَا إِلَهَ إِلَّا أَنْتَ وَجْدَكَ لَا شَرِيكَ
 لَكَ أَمْنَتْ يُكَ وَصَدَقَتْ رُشَّاكَ وَقَمِلَتْ كَتَبَكَ وَ
 كَفَرَتْ يُكَلِّ مَعْبُودَيْ شَرِيكَ وَبَرَثَتْ مِنْ عَبْدَ سَوَالَكَ
 أَلَّهُمَّ إِنِّي أُصْبِحُ وَأُمْسِي مُسْتَقْلًا لِعَيْنِي مُعَنِّرًا فَإِنَّنِي
 مُقْرَأً بِخَطَايَايِي أَنَا يَارَسْتَرَا فِي عَلَى نَفْسِي ذَلِيلٌ عَمَّارِي
 أَهْلَكِي وَهَوَايَ أَرْدَانِي وَشَهَوَاتِي حَرَّصَتِي فَأَسْتَلَكَ
 يَا مُوَلَّايَ سَوَالَ مَنْ نَفْسُهُ لَا هِيَةُ لِمُطْوِلِي أَمْلِهِ وَبَدَانِهِ
 غَافِلٌ لِسْكُونِ عُرُوقِهِ وَقَلْبُهُ مَفْتُونٌ بِكُثْرَةِ النَّعِيمِ عَلَيْهِ
 وَفِكْرُهُ قَلِيلٌ لِمَا هُوَ صَارِثٌ إِلَيْهِ سَوَالَ مَنْ قَدْ غَلَبَ
 عَلَيْهِ الْأَمَلُ وَفَتَنَهُ الْهُوَى وَأَسْتَكَنَتْ مِنْهُ الدُّنْيَا
 وَأَظَلَهُ الْأَجَلُ سَوَالَ مَنِ اسْتَكْثَرَ ذُنُوبَهُ وَأَعْتَرَفَ
 بِنَطِيقِهِ سَوَالَ مَنِ لَأَرَبَّ لَهُ غَيْرُكَ وَلَا وَلِيَ لَهُ دُونَكَ
 وَلَا مُنْقَذَ لَهُ مِنْكَ وَلَا مَلِيَّا لَهُ مِنْكَ إِلَّا إِلَيْكَ إِلَهِي
 أَسْلَكَ يَحْقِكَ الْوَاجِبَ عَلَى جَمِيعِ خَلْقِكَ وَبِإِسْمِكَ
 الْعَظِيمِ الَّذِي أَمْرَتَ رَسُولَكَ أَنْ يُسَحِّكَ بِهِ وَبِجَلَّ لِـ

So Thou art blessed and Thou art exalted ! There is no God but Thee : Thou art alone, there being no partner with Thee !

I believe in Thee, and verify Thy apostles, and accept Thy Book, and deny all objects of worship besides Thee, and clear myself of him who adores others than Thee.

O Lord I rise in the morning and bring the day to close, under-valuing my services, acknowledging my sin, confessing my error.

I am disgraced for my transgressing to my own hurt : my deeds have ruined me, and my lust has undone me and my appetites have robbed me !

Therefore, I pray unto Thee O my Lord, like him whose soul is heedless owing to his far-reaching hopes, and whose body is careless ¹ because of the tranquility of his veins, ² and whose heart is captivated with the abundance of blessings conferred on him, and he thinks little of that which he is making for :

I beg like him whom hope has overpowered, and whom lust has fascinated, and whom the world has subdued and who is under the shadow of death :

I beg like him whose sins are innumerable, and who has confessed his errors :

I beg like him who has no Lord besides Thee and no patron except Thee ; and there is none to defend him from Thee, and there is no escape for him, from Thee, save toward Thyself !

O Lord, I beg Thee by Thy right which is obligatory upon all Thy creatures, and by Thy great name with which Thou ordered Thy Apostle to remember Thee, and by honour

1. Unsensible.

2. On account of health.

وَجْهَكَ الْكَوْيْمَ الَّذِي لَا يَبْلُى وَلَا يَغْيَرُهُ وَلَا يَحْمُولُهُ
 لَا يَفْعَلُهُ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَأَنْ تُغَيِّرَ عَنْ كُلِّ شَيْءٍ
 بِعِبَادَتِكَ وَأَنْ تُسْلِيَ نَفْسِي عَنِ الدُّنْيَا بِخَافِتِكَ وَأَنْ
 تُنْهِيَنِي بِالْكَثِيرِ مِنْ كَرَامَاتِكَ بِرَحْمَتِكَ فِي الْكِبَرِ أَفْرَدَ
 مِنْكَ آخَافُ وَبِكَ آسْتَهِنُ وَإِيَّاكَ آرْجُو وَكَمْ آدْعُوكَ
 وَإِلَيْكَ أَتَجَهُ وَمِلِقَ آتَيْقَنَ وَإِيَّاكَ آسْتَعِينُ وَبِكَ أَوْ مِنْ
 وَعَلَيْكَ آتَوْكَلُ وَعَلَى جُودِكَ وَكَرِيمَكَ آتَكِلُهُ

of Thy Glorious Being which shall not decay, and shall not change, and shall not alter and shall not die, to bless Mohammad and his Al (family) and place me above want of everything by (engaging me in) Thy worship ; and entice away my heart from the world by causing me to fear Thee ; and reward me with the abundance of Thy bounty, out of Thy grace :

For, toward Thee do I flee, and Thee do I fear, and to Thee do I apply for redress, and from Thee do I hope, and unto Thee do I pray, and toward Thee do I flee for shelter, and in Thee do I confide, and Thee do I beg for help, and to Thee do I adhere, and on Thee do I depend, and on Thy Bounty and Generosity do I rely !

وَكَانَتْ دُعَائِنِي عَلَيْهِ مَلِكًا فِي الْتَّذَلِّي بِرَجْلِهِ
 رَبِّي أَخْتَمْتُنِي دُنُوْبِي وَانْقَطَعَتْ مَقَالَيْتِي فَلَا حُجَّةَ
 لِي فَإِنَّا الْأَسِيرُ بِلَيْقِي الْمُرْتَهِنُ بِعَمَلِ الْمُتَرَدِّدِ فِي خَطِيْقِي
 الْمُتَحَيَّرِ وَعَنْ قَصْدِي الْمُنْقَطِعِ بِي قَدْأَ وَقَفَتْ نَفْسِي مَوْقِنَتِي
 الْأَذْلَاءُ الْمُذْنِيْنَ مَوْقِنَتْ الْأَشْقِيَاءُ الْمُتَجَرِّيْنَ عَلَيْكَ
 الْمُسْتَخَفِيْنَ بِوَعْدِكَ سَبِيْحَانَكَ آيُّ جُرَاءَةِ إِجْرَاتِ عَلَيْكَ
 وَآيُّ تَغْرِيْرِ غَرَرْتُ بِنَفْسِي مَوْلَايَ اِرْحَمْ كَبُوْتِي لِحُرِّ
 وَجْهِي وَزَلَّةِ قَدَّمِي وَعُدُّ بِحَلِيْكَ عَلَى جَهَنَّمِي وَبِإِحْسَانِكَ
 عَلَى إِسَاءَتِي فَإِنَّا الْمُقْرِبِيْنَ بِي الْمُعْتَرِفِ بِخَطِيْقِي وَ
 هَذِهِ يَدِيْيِ وَنَاصِيَّيِ آسْتِكِيْنَ بِالْقَوْدِيْنَ نَفْسِي اِرْحَمْ
 شَيْبَيْتِي وَنَفَادَ آيَاتِي وَاقْتِرَابَ آجَلِي وَضَعِيْفِي وَمَسْكَنِي
 وَقِلَّةِ حِيلَيْتِي مَوْلَايَ وَارْحَمْتِي إِذَا انْقَطَعَ مِنَ الدُّنْيَا
 آشِرِي وَأَقْحَى مِنَ الْمَخْلُوقِيَّنَ ذِكْرِي وَكُنْتُ فِي
 الْمَنْسِيْيَنَ كَمَنْ قَدْلِيَّيِ مَوْلَايَ وَارْحَمْتِي عِنْدَ تَغْيِيرِ
 صُورَتِي وَحَالِيَّ إِذَا يَلَى جَسِيْيِ وَتَفَرَّقَتْ أَعْضَائِي وَ
 تَقْطَعَتْ أَوْصَالِيَّ بِأَغْفَلَيْتِي عَمَّا يَرَادُ بِي مَوْلَايَ

53. His prayer to the Almighty in spirit of humility.

My Lord ! my sins have silenced me, and my speech is cut off ; so I have no excuse to offer. For, I am the one imprisoned in my affliction, I am the one pledged to my deeds, I am the one moving to and fro in my guilt, I am the one who has gone astray from his right course, I am the one left behind (the caravan) !

Verily I have placed myself in the situation of disgraceful sinners—the situation of the unlucky who were bold against Thee, and slighted Thy promise !

Holiness to Thee ! What an imprudence ¹ have I committed against Thee ! and with what a deception have I deceived myself !

My Lord pity my falling face-downward, and the slipping of my foot ; and pity my ignorance with Thy forbearance, and my wrong-doing with Thy goodness :

For, I admit my sin and confess my error ; and this is my hand and my forehead, I humbly offer myself for vengeance to be wreaked on me !

Pity my old age, and the termination of my days, and the approach of my death, and my feebleness, my poverty and my scarcity of resource !

My Lord, and pity me when my trace disappears from the world, and my memory is wiped off from among the creatures, and I be of the forgotten like one who is forgotten !

My Lord, and pity me at the change of my form and condition, when my body undergoes decay, and my limbs fall asunder and joints fall to pieces !

O my heedlessness of that which shall be required of me !!! ²

1. Or boldness have I been guilty of against.'

قَارِبَيْنِي فِي حَسْرَيْ وَلَشَرَيْ وَأَجْعَلْنِي فِي ذَلِكَ الْيَوْمِ
 مَمْأَوْلَيْنِي مَوْلَيْنِي وَفِي أَجْبَارِلَكَ مَصْدَرَيْ وَفِي
 جَوَارِلَكَ مَسْكَنِي يَارَبَ الْمُسْتَبِينَ ۝

My Lord, and pity me at my resurrection and my rising
(from the tomb); * and at that day let my place be with Thy
friends, and my exit among Thy friends, and my dwelling in
Thy neighbourhood, O Lord of the worlds !

* Lit. dispersion. The idea is that when the dead will be raised from their tombs
they will disperse in various directions.

وَكَانَ مِنْ حَرَقَائِينَ عَلَى السَّلَامِ قَلَنْ مَكْشَا وَالْمَبْرُونَ
 يَا فَارِجَ الْهَمِّ وَكَافِشَتَ الْغَمِّ يَا رَحْمَنَ الدُّنْيَا وَ
 الْآخِرَةِ وَرَجِيمَهَا صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَافْرِجْ
 هَمِّي وَكَشْفَ غَمِّي يَا وَاحِدُ يَا أَحَدُ يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ
 وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ لِعَصْمَنِي وَطَهَرْنِي وَأَذْهَبْ بِبَلْيَتِي
 وَاقْرَأْ أَيَّةَ الْكُرُسِيِّ وَالْمَوْعِدَتِيْنَ وَقُلْ هُوَ اللَّهُ أَحَدٌ وَقُلْ
 أَللَّهُمَّ إِنِّي أَسْأَلُكَ سُؤَالَ مَنْ اسْتَلَ
 فَاقْتَلَهُ وَصَعْفَتْ فُوتَهُ وَكَثُرَتْ ذُنُوبُهُ سُوعَ الْمَنْ
 لَا يَجِدُ لِفَاقْتِهِ مَغِيْثًا وَلَا لِضَعْفِهِ مَفْوِيَّا وَلَا لِمَنْتَنِهِ
 غَافِرًا غَيْرَكَ يَا ذَالْجَلَالِ وَالْأَكْرَامِ أَسْأَلُكَ عَمَلًا لَتَحْبِبُ
 بِهِ مَنْ عَمِلَ بِهِ وَيَقِنِيَا شَفَعَ بِهِ مَنْ اسْتَيْقَنَ بِهِ حَقَّ
 الْيَقِنِيْنَ فِي نَفَادِ أَمْرِكَ أَللَّهُمَّ صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
 وَأَقْبِضْ عَلَى الْصِّدْقِ نَفْسِيَ وَاقْطُعْ مِنَ الدُّنْيَا حَاجَتِيَ وَاجْعَلْ
 فِيهَا عِنْدَ لَقَرْبَتِيْ شَوْقًا إِلَى لِقَائِكَ وَهَبْ لِيْ صَدْقَ الْتَّوْكِلِ
 عَلَيْكَ أَسْأَلُكَ مِنْ خَيْرِكَ تَابِقَدْ خَلَاؤَ وَأَعُوْذُ بِكَ مِنْ شَرِّ
 كَتَابِ قَدْ خَلَاؤَ أَسْأَلُكَ حَوْفَ الْعَالَمِيْنَ لَكَ وَعِبَادَةَ الْخَاشِعِيْنَ

54, His prayer for removal of anxieties.

O remover of anxiety, and undoer of sadness ! O Compassionate in this world and the next and Merciful in both, bless Mohammad and his Al (family) and dispel my anxiety and remove my sadness. O One ! O Alone ! O Eternal !

O Thou who begetteth not, and who art¹ not begotten ; and there is none like unto Thee, preserve me and purify me and remove my distress.

(Here repeat the verse of the Kursi (Throne), and the last three chapters of the Quran and say :—)

O Lord I beg Thee like him whose want has become intense, and whose strength has diminished, and whose sins are innumerable :

I pray Thee like him who finds none to attend to his want, none to strengthen (him in) his feebleness and none to forgive his sin, except Thee O Possessor of Glory and Majesty !

I beg of Thee a work on account of which Thou lovest the doer thereof ; and I beg of Thee a certainty because of which Thou benefittest him who is perfectly convinced, thereby, of Thy command being in force.

O Lord bless Mohammad and his Al (family) and cause me to die in truthfulness, and cut off my interest² from this world, and cause me to love what be nigh Thee, in order to make me eager to meet Thee ; and give me grace to sincerely rely on Thee !

I beg of Thee a record of past good deeds, and betake me to Thy protection from a record of previous bad ones :

I beg of Thee the same fear which the pious have of Thee, and the same worship which the humble render unto

1. In the text the pronoun of the third person is used cf. the Quran chapter 112
“ Unity.”

2. Need.

لَهُ وَلَيَقِينَ الْمُتَوَكِّلُينَ عَلَيْكَ وَتَوَكِّلُ الْمُؤْمِنِينَ عَلَيْكَ اللَّهُمَّ
 اجْعَلْ رَغْبَتِي فِي مَسْلَكِي مِثْلَ رَغْبَةِ أَوْلِيَائِكَ فِي مَسَارِكُهُمْ
 وَرَهْبَتِي مِثْلَ رَهْبَةِ أَوْلِيَائِكَ وَاسْتَعِلْنِي فِي مَرْضَاتِكَ
 عَمَلاً لَا أَتُرْكُ مُعَلَّمَةً شَيْئاً مِنْ دِينِكَ فَخَافَةً أَحَدٌ مِنْ خَلْقِكَ
 أَلَّهُمَّ هَذِهِ حَاجَتِي فَاغْظِمْ فِيهَا رَغْبَتِي وَأَظْهِرْ فِيهَا عَذْلَتِي
 وَلَقِنْ فِيهَا حَجَّيْ فِي عَافِ فِيهَا جَسْدِي أَلَّهُمَّ مَنْ أَصْبَحَ
 لَهُ ثَقَةٌ أَوْ رِجَاءٌ غَيْرُكَ فَقَدْ أَصْبَحَتْ وَأَنْتَ تَقِيُّ وَرَجَائِي
 فِي الْأُمُورِ كُلِّهَا فَاقْضِ لِي بِخَيْرِهَا عَافِيَةً وَلَحْيَ مِنْ مُضِلَّاتِ
 أُفَاقِنِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَصَلَى اللَّهُ عَلَى سَيِّدِ
 الْمُرْسَلِينَ

مُحَمَّدِ الْأَنْبَيْ وَعَلَى الْأَئْمَاءِ الْأَطَاهِرِينَ

Thee, and the certainty of those who rely on Thee, and the trust of the true-believers in Thee.

O Lord let my earnestness in making my request be like earnestness of Thy friends in making theirs, and let my fear be similar to the fear of Thy friends ; and for Thy approbation, employ me in a work, whereby, I may not omit any item of Thy religion, through fear of any one of Thy creatures.

O Lord this is my request, therefore, increase my earnestness in it ; and reveal therein, my excuse ; and teach me, therewith, my argument, and keep, therewith, my body in health.

O Lord there are those who rise in the morning having others than Thee for objects of trust and hope : but verily, I rose in the morning having Thee alone for my trust and hope, in all my affairs. Therefore, order for me the best of them as regards result, and save me from misleading temptations, by Thy grace O most Merciful !

And may God bless Our Lord Mohammad, the Prophet and the holy members of his house !

وَمِنْ عَلَيْهِ عَلَيْكُمُ الْسَّلَامُ وَمَنْ لَا يَعْلَمُ الْمِسْكِنَةَ بَعْدَهُ

بِحَمْرَاءِ وَبَيْرَمَةِ الْأَحْمَالِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الَّذِي لَمْ أَرْجُو إِلَّا فَضَلَّهُ وَلَا
أَعْتَدُ إِلَّا قُولَةً وَلَا أَمْسِكُ إِلَّا بَحَبِّهِ يَا ذَا الْعَفْوِ
وَالرِّضْوَانِ مِنَ الظُّلْمِ وَالْعُدُوِّ وَإِنْ وَمِنْ غَيْرِ الزَّمَانِ وَنَوَّا سُرِّ
الْأَحْزَانِ وَمِنْ انْقَضَاءِ الْمُدَّةِ قَبْلَ التَّاهِبِ وَالْعُدَّةِ وَلَا يَأْكُ
أَسْرِيَشِدُ لِمَا فِيهِ الصَّلَامُ وَلِإِصْلَاحِ وَبِكَ أَسْتَعِينُ فِيمَا
يَقْتَرُنُ بِهِ النَّجَامُ وَالْأَنْجَامُ وَلَا يَأْكُلَكَ أَرْغَبُ فِي لِبَاسِ
الْعَافِيَةِ وَتَسَامِهَا وَشُمُولِ السَّلَامَةِ وَدَوَامِهَا وَأَعُوذُ بِكَ
يَارَبِّي مَنْ هَمَزَاتِ الشَّيَاطِينُ وَأَجْهَرَ مُرْسُلُطَانِكَ مِنْ جَوْدِ
الْمُسْلَاطِينَ مَقْبِلُ مَا كَانَ مِنْ صَلَافِي وَصَوْمَيْ وَاجْعَلْ غَدِيَ
وَمَا بَعْدَهُ أَفْضَلَ مِنْ سَاعِيَ وَنَوْمِي وَأَعْزَزْنِي فِي عِشِيرَتِي
وَرَحِيمِي وَاحْفَظْنِي فِي يَقْظَتِي وَتَهْرِي فَأَنْتَ بِاللَّهِ خَيْرٌ حَافِظًا
وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ اللَّهُمَّ إِنِّي أَبْرُأُ إِلَيْكَ فِي يَوْمِي هَذِهِ وَفَاتَ بَعْدَهُ
مِنَ الْأَحَادِيدِ مِنَ الشَّرِكِ وَالْأَلْحَادِ وَأَخْلَصُ لَكَ دُعَائِي تَعْرُضًا

HIS PRAYERS FOR EVERY DAY OF THE WEEK.

55. For Sunday.

With the name of God, except whose mercy I hope for nothing ; and I fear nothing save His justice and trust nothing but His word, and do not cling but to His string.

Thee do I beg for shelter, O Lord of forgiveness and approbation, from tyranny and oppression, and from the changes ¹ of time and succession of griefs, and from termination of life before preparation. ²

And Thee do I beg for guidance to that in which there be reformation and improvement.

And Thee alone do I pray for help in that whereby success and satisfaction may approach (me).

And Thee do I request for the garment of safety and its accomplishment, and the acquisition of peace and its permanence.

And I seek Thy protection, O Lord, from suggestions of the satans ; and with Thy power, guard myself from the tyranny of kings.

Therefore, accept whatever be of my prayers and fasts, and let my morrow and thereafter be better than my present hour and day ; and make me respected among my kindred and community ; and guard me in my waking and my sleep : for Thou art God, the best preserver, and Thou art the most Merciful !

O Lord, in this my day and Sundays to follow, I clear myself in Thy presence, of ascribing partners to Thee and of infidelity ; and pray unto *Thee* sincerely to obtain Thy

1. Accidents.

2. For journey into the next world.

إِلَيْكَ أَبَا الْجَانِبَةِ وَأَقِيمُ عَلَى طَاعَتِكَ رَجَاءَ الْإِنْسَانِيَّةِ فَصَلَّى عَلَى مُحَمَّدٍ
 خَلِيلِ خَلْقِكَ الَّذِي أَعْلَمُ بِإِلَيْكَ حَقْلَكَ وَأَعْزِزُنِي بِعِزَّكَ الَّذِي لَا يُضَانُ
 وَأَحْفَظْنِي بِعَيْنَيْكَ الَّتِي لَا تَنَامُ وَأَخْتَمْ بِإِلَيْكَ أَمْرِي
 قِبَلَ الْمَغْفِرَةِ عَمِّي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

answer; and render obedience to Thee, hoping for Thy reward:

Therefore, bless Mohammad, the best of Thy servants, the preacher of Thy right; and honour me with Thy dignity which cannot be diminished, and watch me with Thy eye which does not sleep; and finish my affair so as to make me cut off from others* and rely on Thee alone, and terminate my life in forgiveness—verily Thou art the Forgiving, the Merciful!

* Sever my dependence on others

كُلُّ حَمْدٍ لِلَّهِ الَّذِي لَمْ يُشَهِّدْ أَحَدًا حِلْيَنْ قَطْرًا السَّمَاوَاتِ وَ

الْأَرْضَ وَلَا اتَّخَذَ مُعِينًا حِلْيَنْ بَرَأَ السَّمَاءَتِ لَمْ يُشَارِكُ فِي
الْإِلَهِيَّةِ وَلَمْ يُنَيَّاهُرْ فِي الْوَحْدَانِيَّةِ كَلَّتِ الْأَلْسُونُ عَنْ غَايَةِ
صِفَتِهِ وَأَنْسَرَتِ الْعُقُولُ عَنْ كُنْهِ مَعْرِفَتِهِ وَتَوَاضَعَتِ
الْجَبَابِرَةُ لِهِبَتِهِ وَعَنَتِ الْوُجُوهُ لِخَشَيَّتِهِ وَانْقَادَ كُلُّ عَنْظِيمٍ
لِعَظَمَتِهِ فَلَأَكَ الْحَمْدُ مُتَوَاتِرًا مُتَسَقًا وَمُتَوَالِيًا مُسْتَوْرِقًا
وَصَارُوتُهُ عَلَى رَسُولِهِ أَبَدًا وَسَلَامَهُ دَائِمًا سَرْمَدًا لَلَّهُمَّ
اجْعَلْ أَوَّلَ يَوْمِي هَذَا صَلَاحًا وَأَوْسَطَهُ فَلَا حَاجَةَ إِلَى أُخْرَاهُ
نَجَاحًا وَأَغْوُذُ بِكَ مِنْ يَوْمِ أَوْلَهُ فَزَعُ وَأَوْسَطُهُ جَزَعُ
وَأَخْرُهُ وَجَحْرُ الْلَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ نَذْرٍ وَنَذْرَتُهُ وَ
كُلِّ عَدْدَتُهُ وَكُلِّ عَدْدِ عَاهَدَتُهُ ثُمَّ لَمْ آفِنْ كَثَيْرًا وَأَسْلَكَ فِي
مَظَالِمِهِ عِبَادَكَ فَأَيْمَأْعَذُ بِكَ مِنْ عَبِيدِكَ أَوْ أَمَّةِ مِنْ
أَمَّاَئِكَ كَانَتْ لَهُ قِبَلِي مَظِلْمَةٌ ظَلَمَهَا أَيْسَاءُ

56. For Monday.

Praise be to God who called none to witness, when He created the heavens and the earth, and took no assistant when He created the spirits.¹

Never had He any partner² in His Godhead, nor was He ever helped in His Oneness.

The tongues³ are unable to praise Him to the fullest extent, and reasons⁴ are incapable to know His essence; and the mighty humble themselves before His Majesty, and their⁵ faces are bent downward on account of His dread, and all the great submit to His Glory!

Therefore, unto Thee be all praise in increasing succession and unbroken continuance!

And may His favour be on His apostle eternally, and peace perpetually, for ever!

O Lord let the first part of this my day consist in amendment, the middle of it in prosperity, and the last of it in success.

And through Thee I seek refuge from a day which begins in fear, and the middle of which causes distress and which ends in pain.

O Lord, verily, I ask Thy pardon for every vow I vowed, and every promise I promised and every covenant I made with Thee, and then failed to discharge it:⁶

And I pray Thee concerning wrongs done to Thy creatures; therefore, whichever servant of Thine or handmaid of Thine suffered from me any wrong, which I may have done

1. Living beings are meant.
2. Associate.
3. Beings having power of speech.
4. Rational beings.
5. Lit. the faces.
6. Lit. covenant I made, then failed to discharge it unto Thee.

فِي نَفْسِهِ أَوْ فِي عِرْضِهِ أَوْ فِي مَالِهِ أَوْ فِي أَهْلِهِ وَلَدِيهِ
 أَوْ غِيرِهِ لِغَيْرِهِ بِهَا أَوْ تَحْامِلُ عَلَيْهِ بِمَيْلٍ أَوْ هَوَى أَوْ أَنْفَةٍ
 أَوْ حَمَىَةٍ أَوْ رِيَاءٍ أَوْ عَصَبَيَةٍ غَايَةُ كَانَ أَوْ شَاهِدًا وَحْيًا كَانَ
 أَوْ مَيْتًا فَقَصَرَتْ يَدِيَ وَضَاقَ وُسْعُهُ عَنْ رَدِهِ إِلَيْهِ وَالْكُلُّ
 مِنْهُ فَأَسْلَكْتُ يَامَنْ يَمِلِكُ الْحَاجَاتِ وَهِيَ مُسْتَحِبَّةٌ لِمَشَيَّتِهِ
 وَمُسْرِعَهُ إِلَى إِرَادَتِهِ أَنْ تُصْلِيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَآنِ
 تُرْحِضَيَهُ عَقِيْيَ بِسَاشَتَ وَهَبَ لِي مِنْ عِنْدِكَ رَحْمَةً إِنَّهُ
 لَا تَقْصِدُكَ الْمَغْفِرَةُ وَلَا تَضُرُكَ الْمَوْهِبَةُ يَا أَرْحَمَ الرَّاحِمَينَ
 اللَّهُمَّ أَوْلَيْنِي فِي كُلِّ يَوْمٍ شَيْنِ نُعْسَتَيْنِ مِنْكَ شَنَتَيْنِ
 سَعَادَةً فِي أَوَّلِهِ بِطَاعَتِكَ وَنِعْمَةً فِي أُخْرِهِ بِمَغْفِرَتِكَ
 يَامَنْ هُوَ أَلْهُ وَلَا يَغْفِرُ الذُّنُوبَ سِوَاهُ

to his ¹ person, or reputation or property or kith or offspring ; or any slander whereby I may have spoken ill of him ; or anything I may have imposed on him on account of inclination, or passion, or force, or jealousy, or hypocrisy, or prejudice—he being absent or present, or alive or dead ; and, thereafter, my hand ² become too short and my means too narrow to make amends to him or obtain his forgiveness : in that case, I beg Thee—O Thou who art the Lord of requests ³ and They are obedient to Thy will and ready to *conform* to Thy wish—to confer favour on Mohammad and his Al (family) and reconcile him ⁴ to me, by whatever means Thou choosest ; and let me have mercy from Thee : verily pardon causes Thee no loss, nor does bounty injure Thee, O most Merciful !

‘ O Lord grant me on every Monday two gifts from Thee, *viz.* good luck to obey Thee, at the beginning of the day, and the blessing of Thy pardon, at the end of it :

‘ O Thou who art the only object of worship, and except whom none can forgive sins !

1. The pronouns he and his in this sentence includes male and female both.

2. Power.

3. i. e. Thou hast power either to grant or reject them.

4. The injured person.

حَمْدَ اللَّهِ لِمَا يَعْلَمُ

أَحْمَدُ لِلَّهِ وَالْحَمْدُ حَقَّهُ كَمَا يَسْتَقِفُهُ حَمْدُ الْكَثِيرِ وَأَعُوذُ
 بِهِ مِنْ شَرِّ نَفْسِي إِنَّ النَّفْسَ لَآمَارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ
 رَبِّي وَأَعُوذُ بِهِ مِنْ شَرِّ الشَّيْطَانِ الَّذِي يَنْهَا دُنْبِيَا
 إِلَى ذَنْبِي وَاحْتَرَزْ بِهِ مِنْ كُلِّ جَبَارٍ فَاجْرِ وَسُلْطَانٍ جَائِزٍ
 وَعَدْ وَقَاهِيرٍ أَلَّهُمَّ أَجْلِنِي مِنْ مَجْنُونَ لِكِفَافِ جُنْدَكَ مُمَالِيُونَ
 وَاجْعَلْنِي مِنْ حَزْبِكَ فَإِنْ يَحْزِبَكَ هُمُ الْمُفْلِحُونَ وَاجْعَلْنِي
 مِنْ أُولَئِكَ فَإِنْ أُولَئِكَ لَكَ لَخُوفٌ عَلَيْهِمْ وَلَا هُمْ يَخْزُنُونَ
 أَلَّهُمَّ أَصْلِحْ لِي حَيْنِي فَإِنَّهُ عِصَمٌ أَمْرِي وَاصْلِحْ لِي أَخْرَقِي
 فَإِنَّهَا دُرْمَقِي وَالْيَهَا مِنْ هَجَاوَرَةِ اللَّيَامِ مَفْرِي وَاجْعَلْ
 الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ وَالْوَفَاةَ رَاحَةً لِي مِنْ كُلِّ
 شَرِّ أَلَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ خَاتِمِ النَّبِيِّينَ وَتَمَّا مِرْعِدَةً
 الْمُرْسَلِينَ وَعَلَى أَلِيَهِ الطَّيِّبِينَ الطَّاهِرِينَ وَاصْحَابِهِ الْمُتَّهِبِينَ
 وَهَبْ لِي فِي الشَّلَاثَةِ ثَلَاثَةً لَا تَدْعُ لِي دُنْبِيَا لَا غَرْفَةَ وَلَا غَيْثًا
 إِلَّا ذَهَبَتْهُ وَلَا عَدْ وَلَا دَفْعَتْهُ بِسُبُّ اللَّهِ خَدْرِيَا لَا سُمَاءَ
 بِسُبُّ اللَّهِ رَبِّ الْأَرْضِ وَالسَّمَاءِ أَسْتَدْرِفُ كُلَّ مَكْرُوهٍ أَوْ لَهُ
 سَخْطَهُ وَاسْتَجْلِبْ كُلَّ تَحْبُوبٍ أَوْ لَهُ رِضَاهُ فَاخْتِمْ لِي مِنْكَ

57. For Tuesday.

Praise be to God—and praise is His due, as He deserves it—abundant praise !

I betake me to Him for shelter from mischief of my heart ; for, verily, the heart is very prone to evil, unless my Lord have mercy. *

And I betake me to Him for refuge from mischief of the Satan who adds sin to my sin ; and I guard myself, through Him, from every wicked tyrant, and oppressive king and overpowering enemy.

O Lord let me be of Thy host, for, verily, Thy host—they are victorious ; and let me be of Thy band, for, verily Thy band—they are happy ; and make me one of Thy friends, for surely Thy friends have no fear, nor shall they be sorry.

O Lord reform my faith for me, for, verily, it is the safeguard of my affair ; and prosper, for me, my hereafter, for, certainly it will be my place of rest, and to it will I retire from company of the wicked :

And let my life be an enhancement of every good to me, and my death a comfort to me from every evil.

O Lord bless Mohammad, the last of the prophets, the unit which finished the number of the sent ones ; and his Al (family), the pure, the holy ; and his chosen companions ; and in this third day of the week, grant me three things, *viz.* leave me no sin unforgiven, and no sorrow unremoved and no enemy undriven, by Thee.

With the name of Allah, the best of the names ; with the name of Allah, the Lord of the earth and the heaven, I drive away every evil, the first of which is His displeasure ; and desire to achieve every good, the foremost of which is His approbation. Therefore, let my existence end in Thy pardon, O Lord of Benevolence !

كِتَابُ الْمُحَمَّدِ الْأَرْبَعَةِ

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ اللَّيْلَ لِبَاسًا وَالنَّوْمَ مُسَبَّاتًا
 جَعَلَ النَّهَارَ شُورًا لَّا فِي الْحَمْدِ أَنْ يَعْتَشِي مِنْ مَرْقَدِي
 وَلَوْ شِئْتَ جَعَلْتَهُ سَرْمَدًا حَمْدًا دَائِيًّا لَا يَنْقُطُمُ أَبَدًا وَ
 لَا يُحُصِّي لَهُ الْخَلْقُ عَدَدًا أَلَّا هُمْ لَكَ الْحَمْدُ أَنْ خَلَقْتَ
 فَسَوْيَتْ وَقَدَّرْتَ وَقَضَيْتَ وَآمَتْتَ وَآحْيَيْتَ وَآمْرَضْتَ
 وَشَفَيْتَ وَعَافَيْتَ وَآبَلَيْتَ وَعَلَى الْعَرِشِ اسْتَوَيْتَ وَعَلَى
 الْمُلْكِ احْتَوَيْتَ أَدْعُوكَ دُعَاءً مَّنْ ضَعَفَتْ وَسِيلَتْهُ وَانْقَطَعَتْ
 حِيَاتُهُ وَاقْتَرَبَ أَجَلُهُ وَتَدَانَتِي فِي الدُّنْيَا أَمْلَهُ وَاشْتَدَّتْ
 إِلَى رَحْمَتِكَ فَاقْتُلَهُ وَعَظُمَتْ لِتَفْرِيظِهِ حَسْرَتُهُ وَكُلُّتْ
 زَلْتُهُ وَعَثَرَتُهُ وَخَلُصَتْ لِوَجْهِكَ تَوْبَتُهُ فَصَلَّى عَلَى مُحَمَّدٍ
 خَاتِمِ النَّبِيِّينَ وَعَلَى أَهْلِ بَيْتِ الْكَطِيبَيْنِ الطَّاهِرِيْنَ وَأَرْفَقَنِي شَفَاعَةً
 مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَلَا تَحْرِمْنِي صُحْبَتَهُ إِنَّكَ أَنْتَ
 أَرْحَمُ الرَّاجِحِينَ أَلَّا هُمْ أَقْضَى لِي فِي الْأَرْبَاعَاءِ أَرْبَاعًا جَعَلْتُ
 قُوَّتِي فِي طَاعَتِكَ وَتَسَاءَطِي فِي عِبَادَتِكَ وَرَعْبَتِي فِي
 تَوَابِكَ وَرُهْدِي فِي سَيَاْمُوْجُبِ لِي أَلِيمَ عِقَابِكَ إِنَّكَ
 لَطِيفٌ لِمَا تَشَاءُهُ

58. For Wednesday.

Praise be to God who ordained night (to be) a cover, and sleep (to be a mode of) rest ; and made day (to be the time of) dispersion. ¹

All praise be to Thee for raising me from my sleep, and hadst Thou wished so, Thou wouldst have made it everlasting,—a praise perpetual, unceasing, and which the whole creation would be unable to count by numeration.

Praise be to Thee O Lord, for, Thou didst create and didst so, with symmetry ; and Thou didst measure and dispose, and causest to die and to live, and makest sick and restorest to health, and givest safety and dost afflict, and Thou art exalted above the Arsh (Throne) and art in full possession of sovereignty !

I pray unto Thee like him whose cause is weak, and whose resource is cut off, and whose death has approached and whose worldly hope has shrunk, ² and whose want for Thy mercy has become pressing, and whose regret for his default has grown intense, and whose guilt and error has been too frequent and whose repentance unto Thee ³ is sincere !

Therefore, bless Mohammad the last of the prophets and the members of his house, the pure, the holy, and let me have the intercession of Mohammad—may Thy favour be on him and his Al (family)—and do not deprive me of his company : verily Thou art the most Merciful !

O Lord, in the fourth day of the week, grant me four things : employ my strength in Thy service, and let my delight consist in Thy worship, and make me love Thy reward and cause me to abstain from that which would make me worthy of painful chastisement, from Thee : verily Thou art kind to whomsoever Thou willest ! ⁴

1. For His creatures to seek their nourishment.
2. Has diminished, is no longer far-reaching.
3. Lit. to Thy countenance.
4. Certainly Thou canst do whatever Thou choosest.

لِعَاقِبَةِ يَوْمِ الْحِجَّةِ بِسْمِ

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ اللَّيْلَ مُظْلِمًا لِقُدْرَتِهِ وَجَاءَ
 بِالنَّهَارِ مُبْصِرًا بِرَحْمَتِهِ وَكَسَافِيِّ ضَيَاءِهِ وَاتَّابَيْ نِعْمَتَهُ اللَّهُمَّ
 فَلِمَا أَبْقَيْتَنِي لَهُ فَآتِيَنِي لِأَمْتَالِهِ وَصَلَّى عَلَى النَّبِيِّ مُحَمَّدٍ وَاللَّهُ
 وَلَا تَقْبَعُنِي فِيهِ وَفِي غَيْرِهِ مِنَ اللَّيَالِي وَالآتَيَ مِنْ يَمِينِكَ أَبَدٌ
 الْهَارِمُ وَالْتَّسَابُ الْمَأْتِيمُ وَأَرْزُقُنِي خَيْرًا وَخَيْرًا مَا فِيهِ وَخَيْرًا
 مَا بَعْدَهُ وَاصْرِفْنِي شَرَّهُ وَشَرَّمَا فِيهِ وَشَرَّمَا بَعْدَهُ
 اللَّهُمَّ إِنِّي بِدِينِكَ الْإِسْلَامِ أَتُوَسِّلُ إِلَيْكَ وَلِجُرْحَةِ الْقُرْآنِ
 أَعْتَمِدُ عَلَيْكَ وَلِمُحَمَّدٍ الْمُصْطَفَى صَلَّى اللَّهُ عَلَيْهِ وَاللَّهُ أَسْتَشْفِعُ
 لَدَيْكَ فَأَعْرِفُ الْمُهْمَمَةَ مَنِيَ الَّتِي رَجَوْتُ بِهَا قَضَاءَ
 حَاجَتِي يَا أَرْحَمَ الرَّاحِمِينَ اللَّهُمَّ اقْضِ لِي فِي الْخَيْرِ
 خَسَاءَ الْيَتَمَّ لَهَا إِلَّا كَرْمَكَ وَلَا يُطِيقُهَا إِلَّا نَعْمَلُ سَلَامَةً
 أَقْوَى إِمَاعَلِي طَاعَتِكَ وَعِبَادَةً أَسْتَحْيِي بِهَا جَنَاحِيلَ
 مَتْوِبَاتِكَ وَسَعَةً فِي الْحَالِ مِنَ الرِّزْقِ الْحَلَالِ وَأَنْ
 تُؤَمِّنَنِي فِي مَوَاقِفِ الْخَوْفِ بِاَمْنِكَ وَتَجْعَلَنِي مِنْ
 طَوَّارِقِ الْمُؤْمِنِ وَالْفُؤُورِ فِي حَصْنِكَ صَلَّى عَلَى مُحَمَّدٍ
 وَآلِ مُحَمَّدٍ وَاجْعَلْ تَوْسِيْلِي بِهِ شَافِعًا يَوْمًا قِيمَةً نَافِعًا
 إِنَّكَ آنْتَ أَوْحَصُ الْرَّاحِمِينَ

59. For Thursday.

All praise be to God who removed the dark night, with His power, and brought the bright day, with His mercy ; and clothed me with His ¹ light and gave me His ² blessing.

Therefore, O Lord since Thou hast kept me alive for this day, be pleased to spare me for other days similar to it ; and bless Mohammad and his Al (family), and do not afflict me in it and in other nights and days for my having done things forbidden, and for my having committed guilt : and confer on me its benefit, and the benefit of what be in it and the benefit of what follows ; and turn away from me its mischief, and the mischief of what be in it and the mischief of what comes after it.

O Lord, verily, I seek adherence unto Thee, through the guarantee of Islam ; and rely on Thee, through the honour of the Quran ; and seek intercession with Thee, through Mohammad, the chosen, may God bless Him and his Al (family) : therefore, O Lord recognise my guarantee, whereby I hope the satisfaction of my need, O most Merciful !

O Lord in the fifth day of the week, grant me five things, which none has power to vouchsafe except Thy generosity, and which none can afford save Thy bounty : a soundness, whereby, I may gain strength to serve Thee ; and a worship, whereby, I may deserve Thy magnificent reward ; and an immediate prosperity by means of fair earnings ; and guard me, on occasions of danger, with Thy protection ; and place me under Thy defence, against future sorrows and anxieties.

(O Lord) bless Mohammad and his Al (family), and let my adherence to him be an effectual intercession, at the day of Judgement : verily Thou art the most Merciful !

1 & 2. The pronoun may refer to "day" and in that case "its" should be substituted.

لِعَاقَةَ بَوْصَحَ الْجُمِيعَةِ

الْحَمْدُ لِلَّهِ إِلَّا وَلِيَ قَبْلَ إِلَانْشَاءِ وَالْأَحْيَاءِ وَالْأُخْيَرِ
 بَعْدَ فَتَأْلِئَ الْأَشْيَاءِ الْعَلِيِّمِ الَّذِي لَا يَتَشَبَّهُ مَنْ ذَكَرَهُ وَلَا
 يَنْقُصُ مَنْ شَكَرَهُ وَلَا يَنْخِبُ مَنْ دَعَاهُ وَلَا يَقْطَعُ رَجَاءَ مَنْ
 رَجَاهُ اللَّهُمَّ إِنِّي أُشْهِدُكَ وَلَكَ بِكِ شَهِيدًا وَأُشْهِدُ بِجَمِيعِ
 مَلَائِكَتِ وَمَسَكَانِ سَمَاوَاتِكَ وَحَمْلَةَ عَرْشِكَ وَمَنْ بَعَثْتَ
 مِنْ آنِيَّاتِكَ وَرُسُلِكَ وَآنْشَاءَتِكَ مِنْ آصْنَاعِكَ تَحْكِيمَكَ إِنِّي
 أَشْهِدُ أَنْكَ أَنْتَ اللَّهُ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ
 لَكَ وَلَا عَدِيلَ وَلَا خَافِقَ يَقُولُكَ وَلَا بَدِيلَ لِكَلَامِكَ قَانُونَ مُحَمَّدًا
 صَلَّى اللَّهُ عَلَيْهِ وَأَلَّهُ عَبْدُكَ وَرَسُولُكَ آدُمَ فَاحْمَلْتَهُ إِلَيَّ
 الْعِبَادَةِ وَجَاهَدَ فِي اللَّهِ عَزَّ وَجَلَّ حَقَ الْجَهَادِ وَأَنْتَ هُنَّ
 بِهِمْ حَقٌّ مِّنَ الْفَوَابِقِ أَنَّهُمْ عَمَاهُوَ صِدْقٌ مِّنَ الْعَقَابِ اللَّهُمَّ تَسْتَغْفِرُ
 عَلَى دِيَنِكَ مَا أَحْيَيْتَنِي وَلَا تُرْغِبْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي
 وَهَبْ بِلِي مِنْ لَدُنْكَ رَحْمَةً أَنْكَ أَنْتَ الْوَهَابُ صَلَّى عَلَى
 سَمَدِكَ إِلَيْكَ مُحَمَّدًا وَاجْعَلْنَا مِنْ آتَيْعَهُ وَشَيْعَتَهُ وَاحْسُنْ فِي
 فِي زُمْرَنِهِ وَوَقْتِي لِادَاءِ فَرِضِ الْجُمُعَاتِ وَمَا أَدَّى حَبْتُ
 عَلَيَّ فِيهَا مِنَ الطَّاعَاتِ وَقَسَّمْتَ لَهُمْ مِّنَ الْعَطَاءِ فِي كُلِّ
 الْجَزَاءِ إِنْكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

60. For Friday.

Praise be to God who existed before the creation and the giving of life, and who shall continue to exist after all things shall have perished.

The knower who forgets not him, who remembers Him, and does not diminish * him who gives Him thanks, and does not disappoint him who prays to Him, and does not frustrate the hope of him who places hope in Him.

O Lord I call Thee to witness—and Thou art sufficient as a witness, and call all Thy angels, and inhabitants of Thy heavens, and bearers of Thy Arsh (Throne), and Thy prophets and apostles whom Thou didst entrust with Thy mission, and the various creatures whom Thou hast created, to witness, that I bear testimony that certainly Thou and Thou alone art God, there being no god but Thee ; Thou art alone, there being no associate with Thee nor peer ; and there is no untruth in Thy word, nor change :

And that, verily, Mohammad—may God bless him and his Al (family)—is Thy servant and Thy apostle ; he delivered to Thy servants the message with which Thou didst entrust him, and exerted himself in the cause of God—the Honourable the Exalted—as it deserved, and he gave happy tidings of reward which was certain, and threatened with punishment which was undoubtedly true.

O Lord keep me firm in Thy religion, as long as Thou keepest me alive ; and let not my heart deviate, after Thou hast guided me : and let me have mercy from Thee : verily Thou and Thou alone art the Giver !

Bless Mohammad and his Al (family), and make us of the number of his followers and his adherents, and raise me (at the last day) among his band ; and give me grace to perform the service of Fridays, and the duties Thou hast enjoined on me for that day, and to win such of Thy bounty as Thou wilt allot to the deserving observers of Fridays, at the day of recompense. Verily Thou and Thou alone art the Mighty, the Wise !

لِعَوْدِيِّ الْمُسْكِنِيِّ

بِسْمِ اللَّهِ كَلِمَةِ الْمُعْتَصِمِينَ وَمَقَالَةِ الْمُتَحَرِّزِينَ وَأَعُوذُ
 بِاللَّهِ تَعَالَى مِنْ حَوْرَاجَاهِرِينَ وَكَيْدِ الْحَاسِدِينَ وَبَعْنَيْ
 الظَّالِمِينَ وَأَحْمَدُهُ فَوْقَ حَمْدِ الْحَامِدِينَ أَللَّهُمَّ أَنْتَ الْوَاحِدُ
 بِلَا شَرِيكٍ وَالْمَلِكُ بِلَا تَمَيِّضَ لَا تُقْنَادُ فِي حُكْمِكَ وَلَا تُنَازَعُ
 فِي مُلْكِكَ أَسَأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ
 وَأَنْ تُوَزَّعِنِي مِنْ شَكِيرَنَعْمَائِكَ مَا تُبْلِغُنِي غَايَةَ رِضَاكَ وَأَنْ
 تُعِينَنِي عَلَى طَاعَتِكَ وَلْنُزُورِ عِبَادَتِكَ وَإِسْتَحْفَاقَ مَثُوبَتِكَ
 بِلُطْفِ عِنَادِيَّاتِكَ وَتَرْحِيَّيِّ صَدَقَاتِكَ عَنْ مَعَاصِيَكَ مَا أَحْسَيْتَ
 وَتُوَفِّقَنِي لِمَا يَنْفَعُنِي مَا أَبْقَيْتَنِي وَإِنْ تَشْرَحَ بِكَتَابِكَ
 صَدْرِي وَتَحْطِبِتِلَوَتِهِ وَزُرْيِّي وَتَخْنَخِنِي السَّلَامَةَ فِي
 دِينِي وَنَفْسِي وَلَا تُوْحِشَ لِي آهُلُ أُنْسِي وَتَتَمَّلِيْسَانِكَ
 فِيَلَيْقِي مِنْ عُمْرِي كَمَا أَخْسَنْتَ فِيَمَا مَضَى مِنْهُ يَا أَرْحَمَ

الرَّاِحِمِينَ ٥

61. For Saturday.

“ Bismillah,” which is the creed of those who seek protection, and the motto of those who want refuge !

And I betake me to the Exalted Lord for shelter from oppression of the tyrants, and devices of the envious and treachery of the wicked ; and praise Him above the praise of all those who praise !

O Lord Thou art the one without associate, and the king without being made a king :

Thy command is unopposed and Thy sovereignty undisputed :

I beg Thee to favour Mohammad, Thy servant and Thy apostle, and inspire ¹ me with such gratitude for Thy favours, as would enable me to reach the extreme limit of Thy approbation ; and with Thy loving-kindness, help me to serve Thee, and worship Thee regularly and deserve Thy reward :

And favour me by restraining me from acts of disobedience to Thee, as long as Thou keepest me alive ; and give me grace to do that which would benefit me, as long as Thou sparest me ; and enlighten my mind ² with Thy Book, and remove from me the burden of sin because of my reading it ; and favour me by keeping safe my faith and my life ; and let not those that love me, be frightened from me ; and accomplish Thy goodness during the rest of my life, as Thou didst good (to me) during my past life, O most Merciful !

1. Lit. allot me such etc.

2. Lit. wilen my breast.

هَذِهِ الْمُجْمَعَةُ لِسُنَّةِ الْمُصْلِحِ الْمُكْتَفِي بِهِ مُحَمَّدٌ
 سُبْحَانَكَ اللَّهُمَّ وَحْنَا نَسِيَّكَ سُبْحَانَكَ اللَّهُمَّ وَتَعَالَيْتَ
 سُبْحَانَكَ اللَّهُمَّ وَحْنَا نَسِيَّكَ سُبْحَانَكَ اللَّهُمَّ وَتَعَالَيْتَ
 سُبْحَانَكَ اللَّهُمَّ وَالْعِزَّةُ إِلَيْكَ سُبْحَانَكَ اللَّهُمَّ وَالْعَظَمَةُ
 يَرْدَأُكَ سُبْحَانَكَ اللَّهُمَّ وَالْكَبُورِيَّةُ سُلْطَانُكَ سُبْحَانَكَ مِنْ
 عَظِيمِكَ مَا أَعْظَمَكَ سُبْحَانَكَ سُبْحَانَكَ سُبْحَانَكَ فِي الْمَلَائِكَةِ تَمَمَّ وَ
 تَرَى مَا تَحْتَ الْأَرْضِ سُبْحَانَكَ أَنْتَ شَاهِدُ كُلِّ نَجْوَى
 سُبْحَانَكَ مَوْضِعُكَ كُلِّ نَجْوَى سُبْحَانَكَ حَاضِرُ كُلِّ مَلَائِكَةٍ
 سُبْحَانَكَ عَظِيمُ الرَّجَاءِ سُبْحَانَكَ شَرَى مَا فِي قَعْدَةِ النَّمَاءِ
 سُبْحَانَكَ تَسْمِعُ أَنْفَاسَ الْحَيَّاتِ فِي قُوْرِيْلَحَارِ سُبْحَانَكَ
 تَعْلَمُ وَزْنَ السَّمَاوَاتِ سُبْحَانَكَ تَعْلَمُ وَزْنَ الْأَرْضِيْنَ

ADDITIONAL PRAYERS FOUND IN SOME COPIES
OF THE SAHIFA.

62. The Imam's Tasbih.¹

Praise be to Thee O Lord, and I beg of Thee mercy !

Praise be to Thee O Lord, and Exalted art Thou !²

Praise be to Thee O Lord, and Honour is Thy dress !

Praise be to Thee O Lord, and Glory is Thy mantle !

Praise be to Thee O Lord, and Majesty is Thy argument !

Praise be to Thee O Great one how great art Thou !

Praise be to Thee, Thou art praised in the High Heaven :³
Thou hearest and seest whatever under the earth !

Praise be to Thee, Thou art witness to every secret
word !

Praise be to Thee O resort of every complaint !

Praise be to Thee, Thou art present in every assembly !

Praise be to Thee O Great Lord of hope !³

Praise be to Thee, Thou seest whatever there is in the
depth of the water !

Praise be to Thee, Thou hearest breathings of the fishes
in the depths of the seas !

Praise be to Thee, Thou knowest weight of the Heavens !

Praise be to Thee, Thou knowest weight of the earths.⁴

1. Tasbih the repetition of 'Subhan Allah' or 'Subhanaka.'

2. The residents of the heaven i. e. angels praise Thee.

3. He has power to fulfil hopes.

4. The different strata or territories are meant

سُبْحَانَكَ تَعْلَمُ وَزْنَ الشَّهِيسِ وَالْقَبْرِ سُبْحَانَكَ تَعْلَمُ وَزْنَكَ
 الظُّلْمَةِ وَالنُّورِ سُبْحَانَكَ تَعْلَمُ وَزْنَ الْفَعْلِ وَالْهَوَاءِ سُبْحَانَكَ
 تَعْلَمُ وَزْنَ الزِّيَّهِ كُلُّهُ مِنْ مِنْقَالِ ذَرَّةٍ سُبْحَانَكَ
 قُلْ وَسْكُ فَلْ وَسْكُ فَلْ وَسْكُ سُبْحَانَكَ تَعْجِبًا مِنْ عَرْفَكَ
 كَيْفَ لَا يَنْهَا فُلْقُ سُبْحَانَكَ اللَّهُمَّ وَلِمُحَمَّدٍ وَسُبْحَانَ رَبِّي

الْعَلِيُّ الْعَظِيمُ

Praise be to Thee, Thou knowest the weight of the sun
and the moon !

Praise be to Thee, Thou knowest the weight of darkness
and light !

Praise be to Thee, Thou knowest the weight of sunshine
and air !

Praise be to Thee, Thou knowest weight of the wind,
how much it be by atom's weight !

Praise be to Thee ! Thou art Holy ! Thou art Holy !
Thou art Holy !

Praise be to Thee ! 'Tis is a wonder how he, who knows
Thee, does not fear Thee !

Praise be to Thee O Lord, and I praise Thee !

Holy is my Lord, the Exalted, the Great !

كَلِمَاتُ الْمُحْمَدِ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

الْحَمْدُ لِلَّهِ الَّذِي تَجْلَى لِلْقُلُوبِ بِالْعَظَمَةِ وَاحْتَجَبَ عَنِ
 الْأَبْصَارِ بِالْعِزَّةِ وَاقْتَدَ رَعْلَى الْأَشْيَاءِ بِالْقُدْرَةِ فَلَا أَبْصَارٌ
 تَشْبِهُ لِرُؤْيَتِهِ وَلَا أَلْوَاهَ مِثْلُهُ كُنْهٌ عَظَمَتِهِ تَجَبَّرَ
 بِالْعَظَمَةِ وَالْكِبْرِيَاءِ وَتَعْطَفَ بِالْعِزَّةِ وَالْبِرِّ وَالْجَلَالِ وَتَقْدِسَ
 بِالْحُسْنَى وَالْجَنَاحَى وَتَبَحَّدَ بِالْفَخْرِ وَالْبَهَاءِ وَتَمْلَأَ بِالْبَجْدِ وَ
 الْأَلَاءِ وَاسْتَخْلَصَ بِالنُّورِ وَالْفَضْيَاءِ خَالِقٌ لَا نَظِيرٌ لَهُ
 وَأَحَدٌ لَا يَنْدَلَهُ وَأَحِدٌ لَا يَنْدَلَهُ وَصَدِّقَ لَا كُفُولَهُ
 وَاللَّهُ لَا تَأْتِي مَعَهُ وَفَاطِرُ لَا شَرِيكَ لَهُ وَرَازِقٌ لَا مَعْنَى
 لَهُ وَأَلْأَوَّلُ بِلَا دَرَّ وَالْآخِلَّ أَئْمَمُ بِلَا فَتَأْءِمَ وَالْفَتَأْمُ
 بِلَا عَنَائِمَ وَالْمُؤْمِنُ بِلَا نِهَايَةَ وَالْمُبْدِئُ بِلَا آئِدَ وَالصَّانِعُ
 بِلَا آحِدٍ وَالرَّبُّ بِلَا شَرِيكَ وَالْقَاطِرُ بِلَا كُفَّةَ وَالْفَعَالُ
 بِلَا تَعْبُرُ لَيْسَ لَهُ حَدٌّ فِي مَكَانٍ وَلَا غَايَةٌ فِي زَمَانٍ لَمْ يَرِزَّ
 وَلَا يَرِزُّ وَلَنْ يَدَدَ إِنْ كَذَلِكَ آبَدًا هُوَ
 إِلَهُ الْحَيِّ الْقَيُومُ الدَّائِمُ الْقَدِيمُ الْفَتَادُ الرَّحِيمُ

63. His prayer in contemplation of Divine Majesty.

All praise be to God, who is manifest to the hearts because of His Glory, and is invisible to the eyes on account of His Majesty ; and rules over all things with His might.

Therefore, no eye can be steady enough to see Him, nor can the imagination reach the essence of His greatness.

He dominates with His greatness and majesty, and is robed in might and benevolence and glory :

And He possesses holiness with goodness and grace, and is elevated with just pride and nobility :

And he is pleased with generosity and munificence, and is distinguished with light and illumination, peculiar to Him.

He is the Creator having no peer ; and single having no partner (associate), and alone having no opposite, and He is the monarch having no match, and He is the God having no second ¹ with Him, and He is the Creator having no partner, and He is the sustainer having no helper :

He is the First without decay, and the Eternal without being subject to death : and He is the Being without suffering :

And He is the giver of satisfaction without bound, the author without limit, and the maker without anything : ²

And He is the nourisher without assistant, and the Creator without difficulty, and the great worker without fatigue !

There is no bound for Him in space nor limit in time !

He always existed, and shall never decay, and shall endure for ever, and thus will He continue for ever !

1. It may mean duplicate.

2. Without, any assistant, model or material.

إِلَهِي عَبْدُكَ لِهُنَّا إِنَّكَ سَائِلُكَ لِهُنَّا إِنَّكَ نَفِيرُكَ لِهُنَّا إِنَّكَ
 تَلَكَّا إِلَهِي لَكَ بِرْهَبُ الْمُرْتَهِبُونَ وَإِلَيْكَ أَخْلَصَ
 الْمُبَتَهِلُونَ رَهْبَةً لَكَ وَرَجَاءً لِعَفْوِكَ يَا إِلَهَ الْحُقْرَ أَرْحَمَ
 دُعَاءَ الْمُسْتَصْرِخِينَ وَاعْفُ عَنْ جَرَائِمِ الْفَاقِلِينَ وَزِدْ فِي
 إِحْسَانِ الْمُنْبِيِّينَ يَوْمَ الْوُفُودِ عَلَيْكَ يَا كَرِيمُهُ

He is the God, the Living, the Eternal, the Everenduring, the Everexisting, the Mighty the Wise !

O Lord Thy insignificant slave is in Thy court ; Thy petitioner is in Thy court, Thy beggar is at Thy threshold. *

My Lord, the pious fear Thee alone, and those who pray turn sincerely unto Thee, fearing Thee and hoping for Thy pardon !

O true object of worship pity the prayer of those that cry (unto Thee), and forgive the sins of the negligent, and add to the goodness of the contrite, at the day of arrival in Thy presence, O Generous !

* These words says the text should be repeated three times.

وَمَرْكَبَ كَانَتْ كَلَّا إِنْجِيلَكَ عَلَيَّ سَيِّدَ الْمُبَشِّرِ

اللَّهُمَّ يَا مَنْ خَصَّ مُحَمَّدًا وَآلَهُ بِالْكَرَامَةِ وَحَبَّا هُمْ
 بِالرِّسَالَةِ وَخَصَّصَهُمْ بِالْوَسِيلَةِ وَجَعَلَهُمْ وَرَثَةَ الْأَنْبِيَا
 وَخَلَمَ بِهِمَا لَا وُصِيَّاءَ وَلَا شَهَدَةَ وَعَلَمَهُمْ عِلْمَ مَا كَانَ وَ
 مَا بَيْنَ يَدَيْهِ وَأَفْيَدَهُمْ مِنَ النَّاسِ تَهُوَيْ إِلَيْهِمُ اللَّهُمَّ فَصَلِّ
 عَلَى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ وَافْعُلْ بِنَامَّا أَنْتَ أَهْلُهُ فِي الْأَرْضِ
 وَاللَّهُ نَبِيٌّ وَالْأُخْرَ قَادِّيَّا عَلَى كُلِّ شَيْءٍ قَدْ يُرِه

64. In memory of the Children of Mohammad, peace be on them all.

O Lord, O Thou who hast distinguished Mohammad and his Al (family) with excellence, and favoured them with Thy mission, and distinguished them with *Wasila* (special advantage), and made them heirs to the prophets, and finished with them (the series of) the apostolical successors and the Imams. and given ¹ them knowledge of the past and the future, and caused the hearts of men to lean towards them!—Therefore bless, O Lord, Mohammad and the holy members of his family, and do to us what Thou art worthy of, in matters sacred and secular: ² verily, Thou hast power for everything!

1. Lit. taught them.

2. Another version would be:—in matters relating to religion and to this world and hereafter: or simply, in religion and in this world and hereafter.

وَرَكَنَ عَلَيْهِ الْمِصْرَافُ كَمَا عَلَى السَّلَامِ

اللَّهُمَّ وَادْمُرْ بِدِيْعَ فِطْرَتِكَ وَأَوْلَ مُعْتَدِلَةِ مِنْكَ
 الطَّيْنِ بِرُبُوْبِيَّتِكَ وَبِلُوْجِيَّتِكَ عَلَى عَبَادَاتِكَ وَبِرَيَّتِكَ وَ
 الدَّلِيلُ عَلَى الْأَسْبَعَارَةِ بِعَفْوِكَ مِنْ عَقَابِكَ وَالنَّاجِحُ مُسْبِلَ
 تَوْبَاتِكَ وَالْمُوْسِلُ بَيْنَ الْخَلْقِ وَبَيْنَ مَعْرِفَتِكَ وَالَّذِي
 لَقِنْتَهُ مَا رَضِيْتَ بِهِ عَنْهُ تَمَنَّيْتُهُ عَلَيْهِ رَحْمَتِكَ لَهُ وَالْمُنْتَيْبُ
 الَّذِي لَمْ يُصِرْ عَلَى مَعْصِيَتِكَ وَسَابِقُ الْمُتَدَنَّلِيَّنَ بِحَلْقِ
 رَأْسِهِ فِي حَرْمِكَ وَالْمُتُوْسِلُ بَعْدَ الْمُعْصِيَّةِ بِالظَّاعَةِ
 إِلَى عَفْوِكَ وَأَبْوَا لَا نَبِيَّا إِلَّا دُوَّافِيْ جَنِيْلِكَ وَ
 أَكْثُرُ سُكَّانِ الْأَرْضِ سَعِيَّا فِي طَاعَتِكَ فَصَلَّ عَلَيْهِ أَنْتَ
 يَا رَحْمَنَ وَمَلَكَتِكَ وَسُكَّانَ سَمَوَاتِكَ وَأَرْضِكَ كَمَا
 عَظَمَ حُرْمَاتِكَ وَدَلَّنَا عَلَى سَبِيلِ مَرَضَاتِكَ يَا أَرْحَمَ
 السَّاجِدِينَ ۝

65. An invocation of blessings on Adam. peace be on him.

¹ And, O Lord, bless Adam, the wonderful specimen of Thy creative power, and the first of earthly beings to acknowledge Thy Godhead, and Thy prime argument ² to Thy servants and Thy creatures (generally), and the guide to refuge from Thy chastisement, by means of Thy pardon, and the walker on the paths of repentance unto Thee, ³ and the creator of connection between the creatures and the knowledge of Thee ; he whom, (owing to Thy favour on him and Thy pity for him) Thou didst teach that, owing to which Thou wast pleased with him ; the repentant who never persisted in disobeying Thee ; the foremost of those who humble themselves, by shaving his head ⁴ in Thy Haram ; ⁵ who, after his fall, found way to Thy pardon by means of obedience ; and the father of the prophets who suffered in Thy cause ; and of all the inhabitants of the earth, the greatest endeavourer in Thy service :

Therefore, favour him O Compassionate, and let Thy angels and the inhabitants of Thy heavens and Thy earth (bless him), as he respected the things enjoined by Thee to be honoured, and guided us to the path of Thy approbation, O most Merciful !

1. This seems to be in continuation of the preceding one.
2. Thy first messenger.
3. The discoverer of the ways of repenting unto Thee.
4. The Mohammedans who perform pilgrimage to the Kaabah observe this custom and shave their heads.
5. The sacred territory of Mecca.

مِنْ حَمَّاعِ عَلِيِّ السَّلَكِ فَالْمُكَبَّلُ الْأَفَالُ

إِلَهِي لَا تُشْمِتْ بِنِي عَدُوِّي وَلَا تَفْجُرْنِي حَمِيمِي وَصَدِيقِي
 إِلَهِي هَبْ لِي لَحْظَةً مِنْ لَحْظَاتِكَ تَكْشِفْنِي هَمَاعِنِي مَا بَتَلَيْتِي
 يَهُ وَتَعْيِدُنِي إِلَى أَحْسَنِ عَادَاتِكَ عِنْدِي وَاسْتَجِبْ دُعَائِي
 وَدُعَاءً مِنْ أَخْلَصَ لَكَ دُعَاءً فَقَدْ ضَعَفَتْ قُوَّتِي وَقَلَّتْ
 حَيْلَتِي وَأَشْتَدَّتْ حَالِي وَأَيْسَتْ مِمَّا عِنْدَ خَلْقَكَ فَلَمْ يَبْقِ
 لِي إِلَارْجَاءً لَكَ فِي رَدِّ قَدِيمِي مَا أَنْعَمْتَ عَلَيَّ إِلَهِي إِنَّ قُدْرَتَكَ
 عَلَى كَشْفِ مَا آنَى فِيهِ كَفُدَ رَتِكَ عَلَى مَا بَتَلَيْتِي يَهُ وَإِنَّ ذِكْرَ
 عَوَادِي لَكَ يُونِسْتِي وَالرَّجَاءَ فِي إِنْعَامِكَ وَفَضْلِكَ يَقْوِيْتِي
 لَا فِي لَمْأَخْلُ مِنْ نِعَمَاتِكَ مِنْدُ خَلْقَتِي وَأَنْتَ إِلَهِي مَغْنِيْتِي
 وَمَلْجَائِي وَالْحَافِظُلِي وَالذَّابِعِي الْمُتَحَنِّنُ عَلَيَّ الرَّحِيمُ
 بِنِي الْمُتَكَفِّلُ بِرِزْقِي فِي قَصَادِي لَكَ كَانَ مَا حَلَّ بِي وَبِعِلْمِكَ
 مَا صَرُّتْ إِلَيْهِ فَاجْعَلْ يَا وَلِيْتِي وَسَيِّدِي مِمَّا قَدَّسْتَهُ
 قَضَيْتَ عَلَيَّ وَحَمَّتَ عَافِيَتِي وَمَا فِيهِ صَلَاحِي وَخَلَاصِي وَمِمَّا آنَى فِيهِ

66. His prayer in distress and for pardon.

My Lord let not my enemies laugh at me, and grieve not my friends and relations, on my account.

O Lord grant me a glance out of Thy glances, and thereby remove from me that with which Thou hast afflicted me, and cause me to regain the best of Thy favours to me.

And answer my prayer and the prayer of him who prays unto Thee, sincerely ; for, verily my strength has become weak and my resource has diminished, and my condition has become hard ; and I despair of what Thy creatures possess :

Therefore, nothing is left (to me) but the hope of Thy restoring Thy past favours on me.

My Lord, verily, Thy power for removing the condition in which I am, is as effective as Thy power for that, with which Thou hast afflicted me :

And, verily, the remembrance of Thy favours solaces me, and the hope of Thy reward and Thy generosity makes me strong :

For certainly, I have never been without Thy favour, ever since Thou didst bring me into being !

And Thou O my Lord art my refuge and my shelter, and my protector and my defender, and compassionate to me and gracious, and the giver of nourishment to me !

What has befallen me was latent in the disposition of things made by Thee, and the condition to which I am reduced existed in Thy knowledge :

Therefore, O my Lord and my Master let my safety, and reformation, and my release from my present condition be of the things which Thou hast ordained, decreed and con-

فَإِنِّي لَا أَرْجُو الْدَّفْعَ ذَلِكَ عَذَّرَكَ وَلَا أَعْتَدُ فِيهِ لَا عَلَيْكَ فَكُنْ
 يَا ذَا الْجَلَالِ وَالْإِكْرَامِ عِنْدَ أَحْسَنِ ظَنِّي بَثَ وَأَرْحَمَ ضَعْفِي
 وَفِتْنَةَ حَيَّيْقِي وَالْكِشْفُ كُرْبَتِي وَاسْتِجْبَةَ دُعَوَتِي وَأَقْلَفَيْ عَذَّرَتِي وَأَمْنَتْ
 عَلَيَّ بِذِلِّكَ وَعَلَى كُلِّ دَاعِ لَكَ أَمْرَتِي يَا سَيِّدِي بِيَالِدِ عَكَّاءِ
 وَتَلَقَّلْتُ بِالْجَاهَةِ وَوَعْدَكَ الْحَقُّ الَّذِي لَا خُلُفَ فِيهِ وَلَا تَبْدِلُ
 فَصَلَّى عَلَى مُحَمَّدٍ نَبِيِّكَ وَعَبْدِيَّكَ وَعَلَى الظَّاهِرِيْنَ مِنْ أَهْلِ بَيْتِكَ وَ
 أَغْنَيْتَ فَيَانِكَ غِيَّاً مِنْ لَا غِيَّاً تَلَهُ وَجِرْزُ مَنْ لَا حِرْزَ لَهُ
 وَأَنَّ الْمُضْطَرُ الَّذِي أَوْجَبْتَ إِجَابَتَهُ وَكَشَفَتَ مَا إِلَيْهِ مِنَ السُّوءِ
 فَأَجْبَنْتَ عَنِّي وَالْكِشْفُ عَنِّي وَفَرِّجَ هَبْيِي وَأَعْدَدْ حَالِي إِلَيْهِ أَحْسَنِ
 مَا كَانَتْ عَلَيْهِ وَلَا تُحَازِّنِي بِالْأَسْتِحْقَاقِ وَلَكِنْ بِرَحْمَتِكَ الَّتِي
 وَسِعَتْ كُلَّ شَيْءٍ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ صَلَّى عَلَى مُحَمَّدٍ وَ
 أَلِّ مُحَمَّدٍ وَأَسْمَعَ وَأَحْبَبَ يَا عَزِيزُ يَا عَزِيزُهُ

For, verily I do not expect any one besides Thee to remove this affliction, and in this matter, I do not rely except on Thee.

Therefore, O Possessor of Glory and Honour, be Thou according to my good opinion of Thee, and pity my weakness and scarcity of resource, and remove my distress, and answer my petition, and forgive me my error, and confer this favour on me and on every one who prays unto Thee ! .

O my Lord Thou hast commanded me to pray, and hast undertaken to answer ; and Thy promise is true, wherein there is no falsehood and no alteration.

Therefore, bless Mohammad, Thy Prophet and Thy servant, and such members of his house as are holy and listen to my complaint : for, verily Thou art the redressor of him who has no redressor, and the champion of him who has no defender !

And I am the sufferer whom Thou hast vouchsafed to answer and deliverer from the evil in which he might be :

Therefore, answer me and remove my distress and dispel my anxiety, and change my condition to one much better than it formerly was.

And do not reward me according to (my) merit, but according to Thy mercy which compasses all things, O Possessor of Glory and Honour !

Bless Mohammad and his Al (family), and listen to and answer (my prayer) O Mighty, O Mighty !

وَمَرْكَبَهُ مَهْمَامَهُ يَخْتَافُهُ كُلُّ بَلَاءٍ فَأَجْرُنِي

إِنْ هِيَ أَنَّهُ لَيْسَ يَرُدُّ غَضَبَكَ إِلَّا حُلْمُكَ وَلَا يُنْجِي مِنْ
 عِقَابِكَ إِلَّا عَفْوَكَ وَلَا يُخْلِصُ مِنْكَ إِلَّا رَحْمَتَكَ وَالظَّرْعُ
 إِلَيْكَ فَهَبْ لِي يَا إِلَهِي فَرَجًا بِالْقُدْرَةِ الَّتِي بِهَا تُحْبِبُنِي
 مَيْتَ الْبِلَادِ وَبِهَا تُشْرِكُ رَوَاحَ الْعِبَادِ وَلَا تُهْلِكُنِي قَ
 عَرِفْنِي إِلَّا جَاءَ بِيَارَبِّ وَارْفَعْنِي وَلَا تَضَعْنِي وَانْصُرْنِي
 وَاسْرُرْقِنِي وَعَافِنِي مِنَ الْأَفَاتِ يَا رَبِّ إِنْ تَرْفَعْنِي
 فَمَنْ يَضْعِنِي وَلَا يَتَضَعْنِي فَمَنْ يَرْفَعْنِي وَفَدْ عَلِمْتُ يَا
 إِلَهِي أَنْ لَيْسَ فِي حُكْمِكَ ظُلْمٌ وَلَا فِي نِقْسَمَتَ تَعْجِلَةٌ
 إِنَّمَا يَعْجَلُ مِنْ يَخْافُ الْفَوْتَ وَيَجْتَاجُ إِلَى الظُّلْمِ الْضَّعِيفِ
 وَقَدْ تَعَالَيْتَ عَنْ ذَلِكَ يَا سَيِّدِي يُ عَلُوَّا كَمِيرَارَبِّ
 لَا تَحْمِلْنِي لِلْبَلَاءِ تَعْرِضْنِي وَلَا تَنْقِمْنِي نَصْبَاً وَمَهْلِكِي وَ
 نَفْسِنِي وَآقْلِيْنِي عَثْرَتِي وَلَا تُتَعْنِي بِالْبَلَاءِ فَقَدْ تَرَى
 ضَعِيفِي وَقِيلَةَ حِيلَتِي فَصَبَرْدِنِي فَإِنِّي يَا رَبِّ ضَعِيفٌ مُّنْظَرٌ
 وَآمُوذِلٌ فَآمِنْ نِي وَاسْتَجِهِرُ بِكَ مِنْ كُلِّ بَلَاءٍ فَأَجْرُنِي

67. His prayer when afraid of anything.

My Lord nothing can turn away Thy wrath, but Thy forbearance ; and nothing can save from Thy chastisement, but Thy forgiveness ; and nothing can deliver from Thee, save Thy mercy and humble prayer unto Thee !

Therefore, O my Lord, grant me relief, with Thy power, whereby, Thou revivest dead cities,¹ and wherewith Thou causest Thy servants' souls again to rise :² And do not cause me to perish, and let me know Thy answer, O my Lord !

And exalt me and degrade me not ; and help me, and nourish me and give me safety from calamities.

O my Lord if Thou exalt me then who can degrade me ; and if Thou degrade me then who can exalt me ?

And, verily, I know, O my Lord that there is no injustice in Thy sentence, nor haste in Thy retribution : and he alone makes haste, who is afraid to lose the opportunity ; and it is the weak who have recourse to unfair means :

And verily Thou art far exalted above this, O my Lord, with a grand exaltation !

O Lord, make me not a mark for calamity, nor an object for Thy vengeance ; and grant me respite and remove my sorrow, and forgive me my error, and do not pursue me with affliction ; for verily, Thou seest my weakness and want of resource. Therefore, give me fortitude, for verily I am weak and humbly beseech Thee !

And I betake me to Thyself for shelter from Thee, therefore, shelter me ; and apply to Thee for protection from every calamity, therefore, protect me : and through Thee,

1. i. e. repopulates ruined and deserted cities, or clothes regions of the earth with fresh vegetation.

2. i. e. restores Thy servants to life.

وَأَسْتَأْرِبُكَ فَأَسْتَرُنِي يَا سَيِّدِي يَمِنَّا أَخَافُ وَأَهْذِرُ
 وَأَنْتَ الْعَظِيمُ أَعْظَمُ مِنْ كُلِّ عَظِيمٍ بِكَ بِكَ
 رَسَّرْتُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ
 يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبَيْنَ
 وَسَلَّمَ وَلَوْدَ كَوْكَبَ رَبِّ الْكَوَافِرِ

I screen myself, therefore, screen me, O Lord, from what I fear and dread.

And Thou art Great, the greatest of all the great ! By Thee, by Thee, by Thee I screen me O God, O God !

Let Thy blessings descend on Mohammad and the holy members of his house, and abundant peace !

وَمَنْ عَارَعَهُ عَلَيْهِ السَّلَامُ فِي الْمَذَلَّ

مَوْلَايَ مَوْلَايَ أَنَا الْمَوْلَى وَأَنْتَ الْعَبْدُ وَهَلْ يَرْحَمُ
 الْعَبْدَ إِلَّا الْمَوْلَى مَوْلَايَ مَوْلَايَ أَنْتَ الْعَزِيزُ وَأَنَا الدَّلِيلُ
 وَهَلْ يَرْحَمُ الدَّلِيلَ إِلَّا الْعَزِيزُ مَوْلَايَ مَوْلَايَ أَنْتَ الْخَالِقُ
 وَأَنَا الْخَلُوقُ وَهَلْ يَرْحَمُ الْخَلُوقَ إِلَّا الْخَالِقُ مَوْلَايَ مَوْلَايَ
 أَنْتَ الْمُعْطِيُّ وَأَنَا السَّائِلُ وَهَلْ يَرْحَمُ السَّائِلَ إِلَّا الْمُعْطِيُّ
 مَوْلَايَ مَوْلَايَ أَنْتَ الْمُغَيْبُ وَأَنَا الْمُسْتَغْيَبُ وَهَلْ يَرْحَمُ
 الْمُسْتَغْيَبَ إِلَّا الْمُغَيْبُ مَوْلَايَ مَوْلَايَ أَنْتَ الْبَاقِي وَأَنَا الْفَانِي
 وَهَلْ يَرْحَمُ الْفَانِي إِلَّا الْبَاقِي مَوْلَايَ مَوْلَايَ أَنْتَ الدَّائِمُ
 وَأَنَا الزَّائِلُ وَهَلْ يَرْحَمُ الزَّائِلَ إِلَّا الدَّائِمُ مَوْلَايَ مَوْلَايَ
 أَنْتَ الْحَيُّ وَأَنَا الْمَيِّتُ وَهَلْ يَرْحَمُ الْمَيِّتَ إِلَّا الْحَيُّ مَوْلَايَ
 مَوْلَايَ أَنْتَ الْقَوِيُّ وَأَنَا الْضَّعِيفُ وَهَلْ يَرْحَمُ الْضَّعِيفَ إِلَّا
 الْقَوِيُّ مَوْلَايَ مَوْلَايَ أَنْتَ الْغَنِيُّ وَأَنَا الْفَقِيرُ وَهَلْ يَرْحَمُ
 الْفَقِيرَ إِلَّا الْغَنِيُّ مَوْلَايَ مَوْلَايَ أَنْتَ الْكَبِيرُ وَأَنَا الصَّغِيرُ وَ
 هَلْ يَرْحَمُ الصَّغِيرَ إِلَّا الْكَبِيرُ مَوْلَايَ مَوْلَايَ مَوْلَايَ أَنْتَ
 الْمَالِكُ وَأَنَا الْمَوْلُوكُ وَهَلْ يَرْحَمُ الْمَمْلُوكَ إِلَّا الْمَالِكُ

68. His prayer in spirit of self-abasement.

My Lord ! My Lord ! Thou art the Master and I the servant ; and can any one pity the servant except the master ?

My Lord ! My Lord ! Thou art the Honourable and I the ignominious, and can any one pity the ignominious but the honourable ?

My Lord ! My Lord ! Thou art the Creator and I the creature ; and does any one pity the creature save the Creator ?

My Lord ! My Lord ! Thou art the Giver and I the beggar, and does any one pity the beggar save the giver ?

My Lord ! My Lord ! Thou art the Redresser, and I the complainant ; and does any one pity the complainant except the redresser ?

My Lord ! My Lord ! Thou art the Eternal and I the mortal ; and does any one pity the mortal save the eternal ?

My Lord ! My Lord ! Thou art the Everlasting and I the transient, and can any one pity the transient except the everlasting ?

My Lord ! My Lord ! Thou art the Living and I the mortal ; and does any one pity the mortal except the living ?

My Lord ! My Lord ! Thou art the Mighty and I the weak, and does any one pity the weak but the mighty ?

My Lord ! My Lord ! Thou art the Wantless and I the needy ; and does any one pity the needy but the wantless ?

My Lord ! My Lord ! Thou art the Great and I the small, and does any one pity the small save the great.

My Lord ! My Lord ! Thou art the Master and I the slave, and does any one pity the slave except the master ?

